

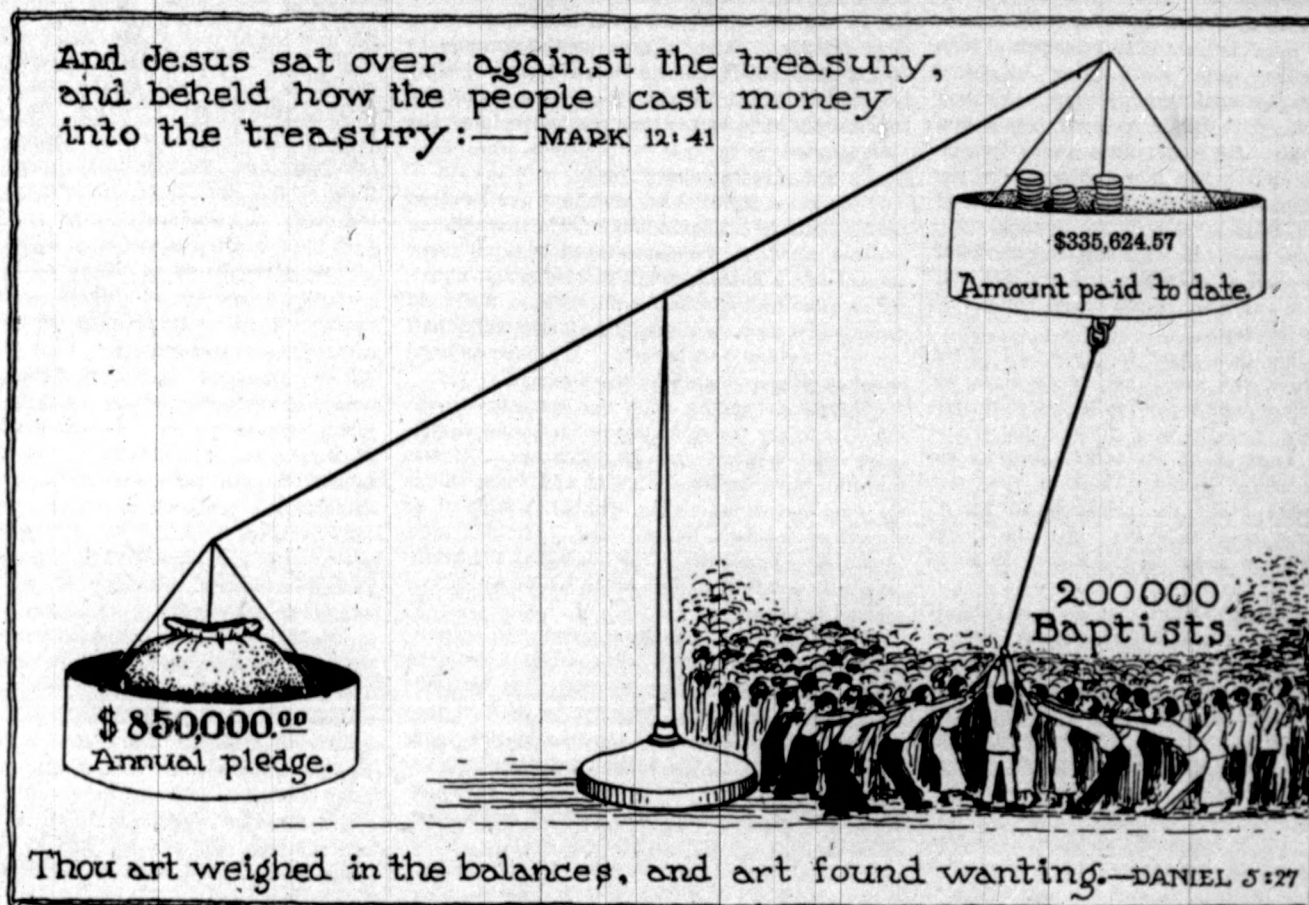
The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., APRIL 14, 1921. *next*

OLD SERIES VOLUME XXIII, NUMBER 15



Pastor Wills of Louisville, writes that after the great messages by Bro. Owen Williams, on stewardship, strong and convincing, twelve or thirteen men and women pledged themselves to tithe, bringing the number up to 30 or 25. Climbing toward the Bible ideal.

The church at Clarksdale on Sunday April 3rd called Rev. M. C. Vick of Brownsville, Tenn. Bro. Vick was pastor for several years at Shaw and at Yazoo City, where he is highly esteemed. If he accepts he will find a cordial welcome back to Mississippi with whose work he is familiar.

"Father" Dominic, chaplain to the late mayor of Cork who suicided by starvation, contended that he was not subject to the civil courts being an "ecclesiastic." The judge didn't take that view of it and sentenced him for sedition. That claim to exemption of Roman Catholic priests from civil jurisdiction is what may be expected of Sinn Fein.

Religious Affiliations of the Cabinet.—Two members of President Harding's Cabinet, Secretary of the Treasury Andrew W. Mellon and Postmaster General Will H. Hays, are Presbyterians. Henry C. Wallace, Secretary of Agriculture, is a member of the United Presbyterian Church. Secretary of State Charles E. Hughes and Secretary of Labor James J. Davis are Baptists; Secretary of War John W. Weeks, Unitarian; Secretary of the Navy Edwin Denby, an Episcopalian; Attorney General Harry M. Daugherty, a Methodist, and Secretary of Commerce Herbert Hoover, a Quaker. Secretary of the Interior Albert B. Fall has no denominational affiliation. President Harding is a Baptist, and Vice-President Coolidge is a member of the Congregational Church.—Ex.

HOW WE STAND

Mississippi's annual quota.....	\$850,000.00
Amount received to April 15.....	335,624.57

Balance to be collected by April 30.....	\$514,375.43
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We have received in April up to the 11th \$20,084.28. We received in April last year up to the 11th \$20,660.21. We are behind what we received in April last year only \$575.93.

We must receive each day for the remaining nineteen an average of \$27,072.28. We must receive every hour of the day, night and day, an average of \$59.32.

Mississippi Baptists should make the 75 Million Campaign their meat and drink from now until the 30th of April. We should sleep it, we should breathe it, we should live it. Every breath should be a prayer. God only can bring victory. Have faith in God.

PAY PLEDGES WITH BONDS.

Let no one hesitate to pay his campaign pledge with Liberty Bonds if he cannot arrange to pay cash. At the time the pledges were made it was understood that Bonds would be taken in payment. You need not let your conscience trouble you if you have the bonds and find it necessary to use them this way.

R. B. GUNTER, Cor. Sec'y.

Are you keeping up with Bro. Tull's Library Department. He has got a great idea, and he is working it out. Already the books are circulating. You can get the benefit of it; and you can contribute to make it beneficial to others. Look it up.

Chinese in Canada have sent thousands of dollars to Shanghai for famine relief.

The special Bible school which was announced to be held at Mississippi College in April has been postponed to the last week in May, following the commencement exercises; and will be made a school of evangelism in preparation for the summer revival season.

Pastor Brock will have with him in a revival meeting at Macon, Dr. H. M. King of Jackson, a former pastor. Meeting begins Sunday having been preceded by two weeks of cottage prayer meetings. Pastor asks your prayers. The past eight months have seen good development in the church and the time seems ripe for a great meeting.

Dr. R. B. Gunter is arranging for gospel singers who can be secured by preachers or churches desiring their assistance in revival meetings through the summer. In order to do this it is necessary for him to know how many churches wish help of this kind, and he asks that all so desiring will write him at the earliest possible date, giving time and place of meeting, and a schedule will be made.

Rev. W. A. Hancock, one of our live Mississippians who sojourns in Texas, spent this week in Mississippi among the Baptist Colleges looking after prospective students for the Seminary at Ft. Worth. He gives a good account of the students from our state who are in the Seminary. From him we learn that J. H. Winstead has been called to Bridgeport, and that G. C. Hodge and J. G. Lott will preach at Everman and Arlington, while taking post graduate work in the Seminary next year.

THE SUNDAY SCHOOL SUPERINTENDENT.

After many years of close observation of the ways and manners of many Sunday School superintendents with a great many children, and having spent some time in the study of child life, there comes to me some firm convictions which if placed before this class of good men, ought to be helpful to them and to the churches that elect them, and, that is the purpose of this short article.

There are many of these who have this task to perform who, it seems to me, have never realized the bigness of their job nor the seriousness of the work to be done by one in this place. If any one of these men were made the superintendent of some factory, working from one hundred to several thousand men, he would think he had a tremendously big job and would doubtless conduct himself accordingly. He would know every time he went to that factory just how and where he was going to begin. But many of the superintendents of the Sunday School go before their school with no more idea of what they are going to do or say than a jackrabbit has of which way he is going to run when a dog comes along. No definite plan of work.

Moreover, his time spent in the school is but a small part of the work that he ought to do. How much time does he devote to his work during the week? Does he ever think seriously and talk to the Lord about his task? Does he see after the missing teacher? Does he ever consult his pastor about the problems he has to deal with and does he always give the pastor an opportunity to speak to the school, if he so desires?

It is my candid opinion that no man who is considered old or who is infirm, or one who has not the best use of himself should ever be elected to this responsible position unless it is absolutely necessary, that is, unless there is no one but an old man to act. The superintendent should always be a young man, one of unquestioned piety, the best looking, neatest, nicest that can be had; one who is quick of motion, easy of speech and of pleasing manners. Children like the pleasing in appearance, and they are not by themselves in that. A man can put life into his school by his movements in the room. These are small considerations some may think but they are of supreme importance in the making of a Sunday School.

Some men have the reputation of having been the superintendent of a Sunday School for many years when, as a matter of fact, he has only worn the title and has not rendered the service which his place demands. Many a church is too respectful of one of her members to elect another in his stead when they know he is reluctant to giving up the place, and especially if he be an old man. If he is not on the job and can't get on it, he ought to give the church an opportunity of putting some one in his place who can do the thing.

Last, but not least, how many of these ever consult the Sunday School about the songs to sing during the Sunday School hour? Think of a man opening the Sunday School with "How Firm a Foundation" and closing with a long meter hymn because these songs happen to be his favorites and then he wonders why children do not like to come to his Sunday School.

Someone has said that Mark Hopkins on one end of a log, and a boy on the other would constitute a university any where in the world. Give me a wide awake, active young man as superintendent and a boy and there will be a Sunday school any where in the world. May the Lord bless every one of these faithful men and help them to realize the importance of their task and the seriousness of the work they are expected to do.

SIMONS SIMS.

Chaplain C. C. Bateman, now retiring from service with the army has held the office of chaplain longer than any other man ever did. He was appointed in 1890. He, his father and grandfather were Baptist preachers.

CLARKE COLLEGE AND THE CAMPAIGN.

(By President J. F. Carter.)

1. Our Past Relations.

During the time of the campaign the Clarke College forces gave themselves unreservedly to the work that was engaging minds and energies of the denomination. During Victory Week there was no more sacrificial spirit manifested in the state than was seen in the Clarke College force.

The campaign has enabled the college to pay off some old embarrassing debts. Many of these had run a long time and had caused us to lose friends. Also it gave us the courage to begin some much needed improvements. Our equipment is not yet what it ought to be by any means, but it is better than we had before the campaign.

2. Our Present and Future.

We have enrolled this year about one hundred and twenty-five, nearly half of whom are doing college work. We have enrolled thirty-three preachers. These also are divided nearly equally as to college and academic work. We could have had a dozen and possibly a dozen and a half more if we had had houses. We have as loyal a set as were ever gathered on a campus.

We are depending upon the campaign to enable us to pay for some of the additional equipment that we have already purchased. It was absolutely necessary for us to add these things to our equipment. The campaign enabled us to get out of debt, but we have contracted some debts for equipment. We hope that the brethren will not fail us and cause us to be embarrassed again.

The force is going to do everything in its power for the denomination, especially for the campaign. We think that we will close out this session in a great way, considering the fact that our enrollment has been hampered by the financial depression. We believe we have unusual prospects for another year if the honor of the institution can be saved from further embarrassment.

MARION COUNTY ASSOCIATION.

During the month of March, laymen from Columbia and other churches visited all the churches in the Association at their regular preaching service. They made inspirational talks, also gave out tracts and envelopes.

On March the 30th, "The Marion County Pastors and Workers' Conference" was held with the Columbia church. Most of the churches were represented. Dr. Gunter was with us and preached a great sermon.

We believe God is going to give the victory.

Sincerely,

JENNIE WATTS, Secy. Com.

A BOOK OF MEMORIES.

The Baptist Mission Board of Alabama has recently published a book with this title from the pen of Dr. W. B. Crumpton, long time Secretary of missions in Alabama. It is largely a book of personal sketches which after all is the most instructive and readable sort of history. I believe it was Carlyle who said history is philosophy teaching by example.

To one acquainted with the progress of Baptist affairs in Alabama this Book of Memories is fascinating as it unfolds in a most natural and life-like way the development of Baptist affairs during the years covered by the period of the active ministry of this Nestor of Alabama Baptists. For twenty-eight years Dr. Crumpton was Secretary of the Alabama Mission Board and his life is inseparably interwoven with the best there is in the life of that goodly State. As his successor in the secretaryship the writer can bear testimony to the large place this veteran Christian statesman filled in the affairs of Alabama. Alabama history cannot be written with W. B. Crumpton left out. He is approaching his eightieth birthday and his mind is clear and vigorous.

As he enlisted in a Mississippi Company for

service in the Confederate Army, his story of adventure in making his way from California to Mississippi is full of thrilling interest to his acquaintances in Mississippi. Indeed the book is one which anybody would read with interest and profit. The book is bound in cloth, has 338 pages and may be had from the Alabama Baptist State Executive Board, 127 So. Court St., Montgomery, Ala., for \$1.60.

W. F. YARBOROUGH.

A \$350,000 INVESTMENT IN STUDENT LIFE.

One of the hopeful signs in the educational world is the interest in the religious development of the students in the State universities which is beginning to be shown by the various denominations of evangelical Christians. The student pastor and the denominational center, unknown a few years ago, are now to be found in many of these schools, and their number is increasing and the scope of influence of their work widening. Perhaps the broadest and most ambitious project in this direction is to be found in connection with the University of Illinois, at Urbana, Illinois, where the Methodists recently dedicated a great social center building on the Wesley Foundation. One paper in reporting the event calls it with a certain significance, "a \$350,000 investment in student life." The Wesley Foundation is defined as "an institution providing religious instruction for Methodist students at tax-sustained institutions where religious instruction is not furnished." Under its direction at Urbana much work has been attempted for the students in the university through the local Methodist church of the city, and the concrete accomplishments thus made have pointed the way and inspired to greater and more adequate endeavor. The new building is the first unit of what will become a Methodist community within the university, not unlike the centers formed in the English universities. A new church building is to be erected at once, and later will come a library, a school of religion, and two residence halls, one for men and one for women. To go with these must be a million dollars for endowment to provide for a worthy personnel of workers and the proper maintenance of the plant. The project is a great and inspiring one, and its working out will be a matter of interest not only to the Methodist denomination but to the religious world at large.—Watchman-Examiner.

EXHIBIT OF CHURCH AND SUNDAY SCHOOL BUILDINGS.

The Sunday School Board's Architectural Department will offer its annual exhibit of church and Sunday School buildings, including parsonages, in connection with the coming session of the Southern Baptist Convention in Chattanooga, Tenn. We invite churches which have recently erected new buildings to send for the above purpose photograph and blue print plans of their buildings. If it is desired, the picture and floor plans will be duly returned. Address, P. E. Burroughs, Architectural Secretary, 161, 8th Avenue, North Nashville, Tenn.

Is militarism moving its seat from Berlin to Washington. It is said that four times as much money is being asked for the next year to maintain our army as Germany spent on its army in 1913, the year before the war; and that of every dollar collected for taxes by the federal government 93 cents goes for war purposes, past present and future. Here is the millstone that is hanging about our necks, and here is the kindling of a fire that threatens another world conflagration.

The Calvary church of Washington City, of which Dr. Samuel Green was pastor, has called Dr. W. S. Abernethy of the First Church, Kansas City. This is one of the largest and best churches in America."

THE OPPORTUNITY OF SOUTHERN BAPTISTS

Eldrige B. Hatcher.

Southern Baptists are challenged by an imperial opportunity. The woman, arraigned before the magistrate for hitting her husband with an iron, explained it by saying that she had always heard that the time to strike was when the iron was hot, and that on the morning in question the iron was very hot; in the case of Southern Baptists and their world mission this is their striking time for the iron is blazing hot.

But Baptists have not always looked out upon such an inviting vista as that which now stretches before them. Their journey through the centuries has led them along steep roads and, by sheer heroism, they have climbed to their present pinnacle. In generations gone the whips and scorns of time have cut into them, and at many points they trembled under the slings and arrows of outrageous fortune. In Germany, Holland—yea, in many European lands they oftentimes, because of their doctrines, found themselves, in the very throat of death. Their path through hundreds of years can be traced by their blood stains, for while it is simply a legend that wherever Christ's feet touched the earth, after his resurrection, flowers sprang up in his path, yet it is a fact that wherever our Baptist forefathers in Europe moved through the centuries they left their crimson footprints behind them. Like fugitive cattle they were hunted and slaughtered because of their faith. Uncle Isaac, when asked if his mule kicked him replied, "No sir, but he sometimes kicks whar I jes been." He knew how to escape when danger threatened, but, alas, our Baptist forefathers could not find any refuge from the storms ever breaking upon them. Dr. P. S. Henson, by way of pleasantry, used to say that he had never gone very far up his family tree for fear that he might find a man hanging to a limb, but Baptists, the higher they ascend the stream of their denominational ancestry, the purer they find the stream becomes, and, though often red in color, it bears testimony to courage and loyalty of the princeliest type. "Across the seas came many of these persecuted Baptists to this free and open land, and though whippings and prisons often met them even here, yet they up-raised their standards, fronted every obstacle, won the triumph of religious liberty and wove it into the flag of our government."

But as odors crushed are sweeter still, so the doctrines of our people, in those nights of sorrow, shone with a richer light. The old woman remarked that the doctrine of total depravity was a very good doctrine if one would only live up to it, but our forefathers *knew* that they had a good doctrine and verily they lived up to them and stood true. In fact, as winds make the plants grow, so the adversities of those early days gave wings to the spread of our faith and the up-rearing of our denomination.

Southern Baptists felt the shock and horror of the Civil War and it was through deep waters they passed. But Baptists have never flinched at deep water and, at times, they have even found themselves in hot water, but how wondrously they have survived—ever fighting their way up to the height on which they stand today.

But what is this height which they have gained, and, if with their guns they command a sweeping field of opportunity, how large is that field and in what direction does it lie? "I will speak to you this morning," said the venerable colored parson, "on the world, the flesh and the devil. I will touch briefly on the flesh, move rapidly over the world and hasten on to the devil." Now I will not touch upon those particular subjects of our colored friend, nor do I wish to hurry on to his selected destination, but I will ask that we take note of some of those stars in the Southern Baptist crown, which create for them their momentous opportunity.

The first fact is the vast numbers of Southern Baptists, for they are in deed a mighty host, being the largest denomination in the South. Like the leaves of Valombrosa, they cover our Southland, and in some states they number one-fifth of the

population, and in others one-fourth. In their ranks are armies of young men and maidens, and among them are forces sufficient for the conquest of the world.

A second jewel in our Baptist opportunity is the immense wealth of Southern Baptists. The old parson offered the scriptural prayer, "Oh Lord, give me neither poverty nor riches—especially poverty." Whatever petition Southern Baptists may have been offering, yet it is a fact that God has given them not poverty, but riches, and their coffers today are filled and, as the old preacher who borrowed a dollar each Sunday before preaching and paid it back immediately after his sermon, and, when asked the reason, said that he could always preached better when he could feel money in his pocket, so Southern Baptists, with vast treasures in their pockets should take new heart and hope for their world campaign.

I know that at this particular time our people are feeling the jostle of precarious market conditions, but these are merely the bubbling caused by the rock in the current, and, as dammed waters gradually stop and swell and o'erleap the barriers, so will the tide of Southern prosperity defying the present obstructions, roll tumultuously onward.

"Ah, we can't meet our obligations this year," is the cry. The old sister, living on the North Carolina side of the line between North Carolina and Virginia, heard that the line had been changed so that it ran on the opposite side of her farm, thus putting her on the Virginia side, and she exclaimed that she certainly was glad to hear it for she had always thought North Carolina was an unhealthy state to live in. It was purely imaginary on her part, and verily it is purely imaginary on the part of many who are now shouting that Southern Baptists must lower their financial standards this year. Instead of taking counsel with their fears and gloom, let Southern Baptists gratefully review their past prosperity and, as the dear old saint said that she was thankful that she had a back to have rheumatism in and her husband in breaking his back, remarked that he was grateful that it was not his neck, so let us take stock of our recent blessings,—also our present mercies and future prospects and thus strike up our doxologies. The resources of Southern Baptists, as a whole, are multitudinous.

But there is another fact that adds to our Baptist opportunity and that is the present reputation of Southern Baptists throughout the world. Very high do they stand today and by their recent victories they have gained the ear of the world. Within less than a year they have leaped from near the bottom to a point near the top,—if not actually at the top. For many years Southern Baptists, in per capita gifts to missions, were practically at the lowest round of the ladder. Like soldiers forever scrubbing their armor our people had piddled and been neglectful of imperious needs. Like settlers along the coast never penetrating the interior with its unlimited resources, our Southern Baptists had merely skirted the shores of their possibilities.

But about two years ago something happened. The long gathering storm broke over Atlanta, and at their annual convention Southern Baptists heard the approaching rumble of their world call and sprang to their guns. That meeting in Atlanta seemed to unveil to them their field, which was the world, and the sight of it set them aflame and at once they launched their international program. All through the southern ranks the word was passed, and in December 1919, the lines went sweeping up the 75 Million height,—yea over and beyond they went—up, up, to the 92 million peak. The victory was trumpet-tongued afar, and our outside neighbors throughout the south stood still during that victory week, cheered the Baptists in their dash and crowned them with their plaudits at the end. Such a triumph by Southern Baptists gave them an immediate entree into the confidence and admiration of the world, and thus equipped them for playing a new role in the religious drama of nations.

The new, awkward Sunday School superin-

tendent, in making his first speech, nervously began by saying, "My friends, Christ sent out his disciples two by two and he told them that their work was to heal the dead, cast out the sick and to raise the devil." Well we have no desire to raise the devil, though I would like to raise a monument over his grave, if some of you will get him into it. I am sure that all of you would be glad to lead a charge if we could run him into his lower regions. But there has been a charge by Southern Baptists in which they put to rout the devil of neglect and pessimism, and reached the top peak and today the christian nations accord them the post of honor and our denomination has the right of way.

But bear in mind they have gained their reputation not simply by their splendid liberality and enterprise, but also by their loyalty to their doctrines,—especially during the inter-church flood which swept our land. Then, like Gibraltar, stood Southern Baptists until those mad waters beat themselves into foam. The result is that not only is the Baptist name encircled with the world's encomium, but their doctrines shine forth with a new and imperial light.

But that which constitutes the supreme opportunity of our denomination is the radiance, yea eagerness, of other nations to receive our Bible truths. The time was when Baptist doctrines received scant hearing among the nations across the sea. In Asia and Africa ignorance and superstition shut tight the doors there, while Europe autocracy and tyranny, in both church and state, left open no chink nor crevice for Baptist truth to enter. And conditions in those countries were—until recent times—growing worse. Peoples living in the narrow alleys between tall buildings see only a small patch of sky, but verily in lands across the waters so narrow was the track of their religious privileges that not even a blue patch to them was visible, but only black clouds hanging low.

But mark the situation today. In Asia and Africa there is almost a tumultuous call for the messengers of the cross and for the light and power that come with the gospel.

And, then, behold Europe, our newest challenge. See the temples of kingship crumbling, the iron grip of monarchies breaking and the long enslaved victims rising with their dreams of liberty. For leadership they turn not to their church because the church has been their tyrant. As the eagle beheld in the fatal arrow in its side one of its own feathers, so the European slaves looking at their chains find in them the links forged by their own church. The other established denominations in Europe are more or less in league with the powers of state or ruled by ecclesiastical despotism.

But here across the waters is a denomination whose principles are the same as those which rallied the allies and our boys to the standard of liberty in the recent world war. The Southern Baptist faith shines like a star in the night for the awaking multitudes in Europe. The same spiritual democracy practiced in that little Baptist church in Albemarle county, Virginia, of which Rev. Andrew Tribble was pastor, and which according to Thomas Jefferson's admission, suggested to him the principles of democracy on which our government was founded, and which formed the frame-work of the declaration of Independence which Jefferson, himself, wrote,—this same spiritual democracy is the bread for which the soul of Europe—unconsciously—it may be—is hungering today.

Behold Russia with its millions of souls enslaved during the centuries, but now awaking and catching sight of the sun of liberty as it rises with healing on its wings, with already a host of battle scarred Baptists carrying in their hands the remedy that will heal all Russia's wounds. From many sources comes the news that Russia now opens a wider door to the Baptists than any other evangelical denomination. You have already heard of that Baptist conference in London last July attended by our four Baptist representatives,

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EDITORIAL.

THE MORNING COMETH, ALSO THE NIGHT.

We are accustomed to think and speak of our age as an exceptional one in the matter of lighting change and transition, the passing of the old and the beginning of the new. There is certainly much in current history, even in the daily paper to justify such an opinion. There can be no question that Longfellow's words are even truer now than when he wrote them. It is a "grand and awful time.....an age on ages telling." It is also true that to be living may be sublime, even as he said. But it may be true on the other hand that it is anything else but but sublime. That depends on who is living, and how you and I are living it. The morning cometh; also the night. The morning to some the night to others.

The words at the head of this article are from Isaiah who lived in one of the pivotal periods of the world's history, the breaking up of the old order over a large part of the world, and the bringing in by slow degrees and amid great confusion of a new order. He was fortunately situated to see the world movements, not only by reason of the age in which he lived, but he was the court preacher, he lived among the chief men of his nation and his generation. He and Jeremiah saw their intrigues and their plans and saw many of them come to naught.

But more than all this he had a vision of God which gave him a world vision. He was borne along by the Spirit of God and he saw the meaning of things and of movements. He foresaw the doom of many things and nations and the confusion that was coming on the world. He takes up one land after another which surrounded his own, and those distant lands whose movements would deeply affect his own. He saw their kingdoms topple and fall to destruction. In a vision he witnessed the passing of one nation after another as the world was swept by the cyclone of God's displeasure. He saw crowns and kingdoms junked just as we have seen them in the past five years. He saw it even before it happened and was awe struck with the vision. From Babylon to Egypt he saw the track of the storm and with many a smaller nation wrecked in its progress.

The words above about the watchman and his cry was found in the 21st chapter, when he sees the storm lower over the hills of Edom. Somebody calls to him from the mountain of Seir, "Watchman, what of the night." And his answer comes back with the words of mystery, "The morning cometh, and also the night." These words are not meant to be ambiguous and confusing. They tell the literal truth. "The morning cometh." Here is hope and assurance for those in darkness and confusion. This is the first response and is intended to stay faith and

hope and courage. "And also the night," this will prepare us for confusion and darkness and calamity. The big events of the world will bring both. At one moment we will have one, at another the other. Or to some it will mean darkness and the ending of all things. To others it will mean the dawning of a new day.

The prophet was deeply moved, as any man today sufficiently sensitive to world conditions will be deeply moved. He says, "Therefore are my loins filled with pain. Pangs have taken hold upon me, as the pangs of a woman that travaileth, I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me. The night of my pleasure hath he turned into fear unto me." Is. 21: 3-4. Only a man who feels the thrill and pain of present world conditions can properly interpret them, and speak prophetically and helpfully.

But there is room for only one truth here to be adduced, and it is this. The world conditions today as they were in Isaiah's day are big with opportunity and with danger. These two things, opportunity for great blessing and danger of incalculable loss are embodied in the cry of the watchman, "The morning cometh, and also the night." The world is in flux and in motion. Read today's paper. A ferment is everywhere evident. Forces are in operation that have lain hidden and dormant for ages. The crime wave is only one wave on the great ocean of today. Social, industrial, political, economic, demoniac and religious forces are at grips every day. One crisis succeeds another and men are wondering what the outcome of each day shall be.

Here is God's answer: "The morning cometh, and also the night." It will be the one or the other, according to the way we meet our present world opportunity. A few years ago we were hearing that we were going to have a "new world," and some have been disappointed that the new world hasn't come, that we are the same people with much the same conditions or worse. But God never meant for us to sit idly by and see a new world made. He meant to give us the opportunity to make a new world, and he is giving it to us. There was never a finer opportunity to shape the world aright than there is today. And there was never a greater danger of allowing it to go to the devil. It means a new day or eternal night to a large part of the world's inhabitants. The world is awaking. Whose voice shall it hear? The voice of its Lord and the Son of God, or the voice of lust and loot and lies.

Jesus is saying to us today as he said to Peter, "I will give unto you the keys of the Kingdom of Heaven: and whatever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Ours is the opportunity to turn night into day or day into night. Jesus said, "For judgment came I into the world that they who see not may see, and that they who see may become blind." Let's make day for those who sit in darkness and the shadow of death.

It was no accident, but the providence of God, that in this great world crisis, the hearts of God's people were moved to launch the great 75 Million Campaign. It was to meet a situation like this and to supply a need like this that God moved upon our hearts. Now he is going to let us decide whether it is going to be a success or not, whether we will measure up to our present opportunity. Where the message of this gospel goes, where the ministry of this campaign extends, the morning cometh. Where it does not bring its healing, life-giving ministry in sad cadence the words of the watchman are finished, "And also the night." Can God trust us at a time like this? Can the world depend on us?

It is said the British government will save \$10,000,000 this year in pensions by the marriage of the war widows, pensions ceasing with marriage.

RIGHTEOUSNESS, SELF-CONTROL AND JUDGMENT.

There are in the Bible a few fragments of sermons, some reported more fully, but probably none reported in full. But those which are reported are very instructive even where they are a mere suggestion of what the preacher said. They are certainly models for modern preachers and exceedingly edifying to those who are not preachers. The first one which comes to everybody's mind is doubtless Jesus' sermon on the mount. Many will think of Peter's sermon on the day of Pentecost, and of Stephen's sermon before the Sanhedrin (for he disdained to make any personal defense). Others will think of Paul's sermon at Athens. All these are profitable studies.

But there is one sermon which Paul preached, of which there is mention only in the most general terms in the 24th chapter of Acts. It was while Paul was kept in Prison at Caesarea by Felix. The governor did not have sufficient force of character or righteous conviction to see clearly and to do rightly. He was wavering and vacillating from internal reasons. This was anomalous, sadly out of place for a judge and governor, for a Roman governor. Paul saw his weakness and took the first opportunity to point it out. For Felix and his Jewish wife, Dursilla, "sent for Paul and heard him concerning the faith in Jesus Christ."

There are some mighty good lessons in what little is said about this sermon of Paul. It was a set occasion and gave him a good opportunity. It is evident that not only on this occasion but on all occasions the burden of his preaching was "the faith in Christ Jesus." Felix knew that this was his specialty and sent for him for the purpose of hearing him talk about it. It would be well for all preachers to make a specialty of this general subject. It ought to be known wherever and whenever they preach that this is what people will hear. And it ought to be such a passion with them that people will want to hear them on it, will send for them that they may hear them.

But while this is the preachers' specialty, it is a general subject and admits more than one method of presentation. The preacher has to study cases and adapt his message to the particular person before him. There may be more than one person to reach, but if he will have some definite person in mind it will give point and piquancy to what he says. He must know the special need of some one person at least in his congregation and prepare and deliver his message with him in view. Paul did not preach exactly in the same way to Felix as he did to the people in Athens. He was in both cases governed largely by his audience and his surroundings. Details of the sermons could be adduced to prove this if space permitted. Nor did he preach in either one of the cases as he did to the people in the synagogues in Antioch of Pisidia (Acts 13), nor again to the rabble at Lystra (Acts 14).

To Felix he preached "Righteousness, self-control and judgment to come." These were the things Felix needed. Paul knew that Felix was corrupt for Felix "hoped money would be given him of Paul." Ever since he heard mention made of that contribution for the saints at Jerusalem, his palm had been itching, and a bribe would doubtless have set Paul free. Paul was striking home; he preached to him of righteousness. Felix had lost grip on himself and Paul preached self-control. Felix was at present a judge and held in his hands the fate of Paul and probably other prisoners. He would be held responsible himself before the Great Judge, for there was a judgment to come.

Paul did not spend himself talking about unrighteousness and intemperance, but he had a positive message. He reasoned about righteousness and self-control. It is true that the Holy Spirit convicts of sin. But he also convicts of righteousness. The preaching of righteousness will bring a conviction of sin.

All preaching must make its final appeal to the judgment to come. "He shall convict the world of

judgment because the prince of this world hath been judged." Paul at Athens enforced his preaching by an appeal to the judgment day. "He commands all men everywhere to repent, for he hath appointed a day wherein he will judge the world in righteousness by that man whom he hath appointed." Men must know that there is a day of accounting. That sin cannot go on unaccounted for; that the sense of justice and a righteous God demand it.

We need today, we need it sorely, the sort of preaching that will make men tremble as Felix did.

Nay rather it is said that he was terrified. True preaching will do it now as it did then. It is an effect not on the ignorant and low merely, but on the mighty, those in high places and of exceptional intelligence. This writer has seen strong men, graduates of great institutions of learning in highly cultured communities so overcome under the preaching of the truth that they were hardly able to walk to the front seat. We are approaching our revival season. God help us that the preaching may be according to the apostolic pattern.

The reading was both interesting and profitable. Will you please send me a copy of "The Glory of the Ministry" for reading next?

"I believe the Circulating Library will prove a blessing to many who desire the best reading matter."

Books give us—

"New views of life, and teach us how to live; they soothe the weak; the stubborn they chastise; foes they admonish, and confirm the wise."

BOOK EXCHANGE

The most valuable individual gift to this department of the Library during the past week came from Mrs. M. M. Dampeer, of Crystal Springs. She gave nine books in all and every one of them high class. Among them are such books as these: "Faith and the Faith" by Eaton, "The Saint and His Savior" by Spurgeon, "The History of Preaching" by Broadus.

If you have good books that have helped you, send them to us. You could not do a better mission work. We will place them where they will do good.

LAYMEN ATTEND CONVENTION

On behalf of the Layman's Executive Committee, I want to urge the laymen of Mississippi to attend the Southern Baptist Convention which meets in Chattanooga May 12-18. No layman can be the same again after attending a session of this great convention. The convention meets near us this year, and a large number of our men should go.

O. B. TAYLOR, Chairman,
Layman's Executive Committee.

Dr. W. D. Powell, of Kentucky, who has been in a meeting with the First church, McComb, made several addresses in Mississippi in the interest of the campaign before leaving the state. He spoke at Second church Jackson, Canton, Clinton and Meridian.

Fine reports have come from the places in Northeast Mississippi reached by Dr. Mullins and Miss Mallory in their recent speaking tour of the section. They spoke at Columbus, West Point, Aberdeen, Okolona, Houston, Pontotoc, New Albany, Tupelo and Booneville.

A helpful chain of speaking engagements, covering about thirty important places, were filled last week by Bros. W. A. Borum, M. K. Thornton, J. B. Quin, Frank M. Purser, I. P. Trotter, J. E. Willis, W. F. Yarborough, R. J. Bateman. Other speakers in the field this week are Bros. Jas. L. Robinson, Roland Q. Leavell, Bryan Simmons, and J. A. Taylor.

One of the speakers recently brought back the "goods." He found a church that had never reported any pledges or any money since the campaign was put on. He brought back the duplicate pledge cards amounting to over \$5,000.00, and a check for \$701.00.

The church treasurer at New Albany sent in a check last week for \$1198.93, and said that a "nice check" would follow soon. We are waiting now to see what he calls a nice check.

Bishop Barry proposes to break up the custom of churches in New Jersey and Philadelphia (Methodists) of selecting their own preachers. He thinks it a bad habit and un-Methodistic. The churches are yet to be heard from.

Mr. Chesterton says that the "missing link" is only a popular scientific term to represent the fact that the evolutionary argument has broken down at a certain point.

advertisement of special sleepers to Chattanooga. You will find in this issue of the Record an for the Southern Baptist Convention. Write to the agent for full information. The editor of the Record is ready to lend any assistance he can. It will be well to make your arrangements early. It is now only four weeks till the Convention meets May 12th.

Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

DEPARTMENT OF CONVENTION BOARD. R. B. Gunter, Cor. Sec'y.

EVANGELISTIC CAMPAIGN.

This year furnishes the greatest evangelistic opportunity in the history of Mississippi. People are turning to the Lord's house as never before in recent years. Church services are largely attended in every section of the state. Sunday Schools have overflowed their quarters in most places. All other church organizations are showing unusual activity.

What does all this mean? It means that the financial depression is proving both a blessing and an opportunity. Let us catch the full swell of the tide and sweep the state with the message of Jesus.

OUR PLAN.

Our plan will be along the general lines followed last year, which proved so satisfactory and was endorsed and recommended by the Convention.

1. We will ask the pastors and churches to furnish information in advance as to the time fixed for the meeting and the name and address of the brother chosen to assist.

2. We will publish the meetings weekly in advance in the Baptist Record and ask the people to unite in prayer for the success of the meetings.

3. After the meetings are held we will ask the

brethren to report the results and we will publish each week in the Baptist Record the number of meetings reporting and the results. In addition to the results asked for last year we will ask the churches to report the number of subscriptions taken to the Baptist Record, the number of volunteers for the ministry and mission work and the number of students enrolled for denominational schools.

SCHOOL OF EVANGELISM.

In preparation for the summer evangelistic campaign, we will conduct a school of evangelism at Clinton for six days beginning Sunday, May 29th.

We will soon be prepared to announce the faculty for this school, and we expect to get the best talent to be found. Let every pastor make his plans early to attend. It will give your own soul a good warming-up for the glorious work of the summer. We have already secured Dr. Gambrell and Dr. Carver to serve on the faculty, and the other talent will be of the same high standard.

MINUTES WANTED.

We are still without minutes of the following associations for 1920. Will some brother or sister please send us two copies of each? They are: Bethel, Judson, Leaf River, Red Creek, Mt. Pisgah.

R. B. GUNTER, Cor. Sec'y.



BOOKS IN THE CIRCULATING LIBRARY—READ THEM

Title	Author	No. Pages	No. Days Allowed
The Moral Dignity of Baptism.....	Frost	282	20
The Doctrines of Our Faith.....	Dargan	214	20
Studies in the New Testament.....	Robertson	284	30
Training in the Baptist Spirit.....	Van Ness	176	15
The Glory of the Ministry.....	Robertson	243	20
The Training of the Twelve.....	Bruce	545	30
Epochs in the Life of Jesus.....	Robertson	190	15
The People Called Baptists.....	McDaniel	176	15
A Short History of the Baptists.....	Vedder	327	30
The Course of Christian History.....	McGlothlin	313	30
Talks on Soul Winning.....	Mullins	84	15
With Christ After the Lost.....	Scarborough	352	30
Livingston the Pathfinder.....	Matthews	213	20
Stewardship and Missions.....	Cook	170	15
The Call of the South.....	Masters	222	20
Baptist Missions in the South.....	Masters	204	20
Life and Letters of John A. Broadus.....	Robertson	450	30

COMMENTS AND TESTIMONIALS

Dr. W. J. McGlothlin, president of Furman University, who is well known in Mississippi, has this to say in a personal letter in reference to our Library Department:

"I truly believe you have something which will make you a pioneer in a very important field. You will be followed in other states, and I hope

as soon as you get your plan in good working order you will exploit it in the press of the entire South."

The following is quoted from a letter from young Cecil H. Ellard, of Vardaman, Calhoun county:

"I am returning in today's mail the copy of "The People Called Baptists" which you sent me.

THE OPPORTUNITY OF SOUTHERN BAPTISTS

(Continued from Page Three.)

Dr. Love, Truett, Gambrell and Mullins, when Southern Baptists by mutual agreement, were allotted as their territory in Europe for missionary work, Spain, Jugo-Slavia, Hungary, Roumania, the Ukraine and other parts of southern and southeastern Russia, Siberia and northeastern Russia and Syria. What a white harvest field. Think what our simple Baptist faith would do for these priest enslaved peoples. Some one has said that our love has a broken wing if it will not fly across the sea, and the call was never more imperious than today. The old mountain farmer persuaded by his city son to take his first ride on the cars, cried out, when the train glided suddenly into a tunnel, "There now, son, I knew something would happen; I'm struck blind." But how very true it is that these people of Europe for centuries past have been in the tunnel and been blind to the spiritual heritage that was theirs in Christ. Yea, the tunnel seems to have caved in on them and our Baptist missionaries will help to dig them out into the sunlight of the truth as it is in Jesus.

Like clocks only needing the pendulum to swing to set them going, so Europe seems ripe for rallying to our Baptist faith. "Ask a pig to dinner, and he will put his feet on the table," says the adage, which means that you cannot change the pig nature, but European habits of anarchy, revolution and tyranny can be changed, and our Baptist principles are already working a transformation, and as the tramp who stole the gentleman's purse explained it to the judge by saying that he thought the change would do him good, so surely this spiritual change which will come to Europe partly through Baptist heralds will accomplish a world of good.

And did you know that Palestine had also been allotted to us, and how enchanting the thought that our Foreign Mission Board will raise our Baptist standard in the holy city. Listen to Dr. J. F. Love as he says:

"We can estimate what may be the effect both on our own constituency and Christianity throughout the world, of setting up again the Baptist witness in Jerusalem and Palestine? If the Foreign Mission Board can, according to its plans, establish at Jerusalem a headquarters for Evangelism, Literature, Propaganda and a Healing Ministry, we shall, undoubtedly, under the changed conditions in Palestine since the Turk has fled, repeat something at least of both the service and the history of the Apostolic period, when the disciples went forth from this religious center to preach and to heal and to create a Christian Literature which has endured change and circumstance, has waited their message to regions beyond their reach and has until now enlightened the nations in every land where their inspired writings have been scattered. After much prayerful study of the Near East, we have come to believe that the time has arrived when Southern Baptists should establish themselves in Jerusalem and from Jerusalem reincarnate the apostolic spirit and revoice the apostolic message throughout the land over which pressed the weary feet of our Saviour and His first disciples. The British flag gives us protection and the great influx of Anglo-Saxon and Christian thought and ideas furnish a tide on which we can launch the Christian message with the assurance that it will be borne throughout the Holy Land and thence into all the Near East."

If now we turn our ear to the remaining parts of Asia and Africa and South America the urgent cry is heard. Missionaries in all these lands are calling back to us their messages about open doors, hungry souls. As large a charter as the wind is the opportunity before Southern Baptists. If only men and means were at hand the Baptists could conquer the world for Christ. Think of it. Christ's universal sway, for which we have long been looking and praying, is now in sight. It can be accomplished and largely through our people

with their simple New Testament faith—if we would only provide the men and money. We can at least lead the way. The world is begging for our message.

An now if such be the Baptist opportunity, our numbers, our resources, our reputation and the hunger of the nations for our truths—then how shall we meet it?

Our first step must be to redeem the pledges made in December 1919. A failure here will put a stain on our Baptist escutcheon and tie weights about our feet. Better, a thousand times, never to have promised such a prodigious sum and thereby have gained the world's plaudits, than to have pledged it and failed to pay. As the widow keeping the boarding house put an extra fork at the plate for boarders as their monthly bills became due, as a reminder to them that it was time for them to fork over, so a huge supply of extra forks are needed at once for our 75 million delinquent subscribers to the 75 Million Campaign.

Our mission Boards are anxiously watching their mails. The crusty old merchant, when asked at a funeral if he was one of the mourners replied gloomily, yes, that the corpse owed him fifteen dollars, and truly our Boards will soon be mourners if this convention year dies and we leave them with a debt. Our delay in paying is piling up interest expense for our Boards.

This is a testing time with Southern Baptists for they are on trial before the South and the world. It is said that creditors have better memories than debtors. But however true that may be, it is true that our sister denominations and the outsiders, with their good memories, will remember our noise in pledging our 92 millions in 1919, and their eyes will scan the bulletins on May 1st, next and they will know whether Southern Baptists have repudiated, or neglected their pledge, or met it squarely and fully. We MUST rise to the mark. Like ripe apples falling in the night, the payments of these subscriptions must, during the next month, be falling into the 75 million treasury. "Every pea helps to fill the peck," and every contribution, however small, will prove a link in the golden 92 million chain.

Therefore, if Southern Baptists claim to be moving now for the conquest of the world for their Master, then they must not fail at this second crucial step in their grand march. In some way the subscribers must find the money for their payment. Any one can hold the helm when the sea is calm, but the captain who wins the prize is he who, in spite of storm and rocks, can swing his ship into the harbor, and it is the Baptist subscriber with his 75 million pledge upon him, apparently impossible payment, who, by some heavenly legerdemain, or heroic business diplomacy, or back-straining sacrifice, defies the storm, avoids the rocks and swings his subscription-payment ship into the payment harbor.

What a week of holy enthusiasm marked our Victory Week in December 1919 when Southern Baptists rolled up their 92 million pledge. Now something of that same fire and dash must thrill our Baptist host as, during the next month, they seek to gain their second victory. We can win and the clarion call must go all down the ranks.

But of equal importance with their payment is the duty of Southern Baptists to let this present closing campaign fill their hearts as well as empty their pockets. It must not be a mere tug for money, but our souls must also catch the vision of our Baptist world-program, understand its meaning and leap at the thought of its possibilities. Our people must not only pay but they must know why they pay and for what they pay, and just as the artist when asked what he mixed his colors with, replied, "with brains," so Southern Baptists must not only meet their pledge but must also mix with such payment a holy and intelligent enthusiasm. Pastors have a signal opportunity during this month for instructing their people in missions under the true plea of informing them as to where their money goes. We must on Sunday take them to a high peak where they can see the world field and view our far-flung Bap-

tist battle line that runs around the earth. They must catch sight of the Baptist forces as they are advancing in every direction. They must see it all and feel its thrill until their hearts encircle the world and burn with that compassion for lost ones which fired the heart of Christ. In such heavenly hilarity as this they must bring in their offerings, for "the gift without the giver is bare." If we will thus round up our campaign, enlisting the souls as well as the treasures of our people then a missionary revival of large proportions will ensue. And then next year, this must be repeated and repeated during the remaining four years with an ever rising tide, so that when the time comes in 1925, to launch our next five year campaign, Southern Baptists, all afresh over the wondrous ingatherings and joys of their previous world movement, will project their schedule, not on the basis—not of 92 millions, but of several hundred millions. For such consummation let us, even now, begin to get ready.

SHALL WE?

The other day I was talking with one of our good meeting in the church where I was holding a meeting, and he said it was utterly impossible for him to pay his pledge this year to the \$75,000,000 campaign drive, which pledge is only \$50.00. He gave as his reason that his business had taken such a slump and that he and his wife were cutting expenses. I did not argue the matter with him at all, but waited a few minutes and ask him if I should expect to see himself with his family at church that night. He replied, "No, we will come tomorrow night, we have an engagement to go to the picture-show tonight." Then I asked him how often he and his family attended the show and he replied, twice a week. On figuring up what his expenditures would amount to in a year's time to this picture-show, we found he would spend \$75.00 per year, while yet he was cutting expenses, could not pay his pledges to God's great work!

Now reader, have you paid yours, or are you cutting expenses like the above? In the same church there is a good woman who makes her living by sewing and she said to me, "My business is cut one-half since the slump in things, but by the help of God, I shall pay my pledge to this great work." In that same church the pastor's wife had been asked to teach school four weeks in the place of one of the teachers who was, at that time sick. She did so, burdening herself with that additional work which was indeed a task, and she gave \$50.00 in cash to the campaign additional to what her husband was already giving, which is a large contribution. In fact, he is the largest contributor according to his means of any man in the church.

May God bless such who are making sacrifices and paying their pledges, and may his mercy be upon them, such as the first character mentioned in this article, and move upon them in such a way that they will be willing to cut out frivolous picture-show business, paying their pledges to God's great work.

Yours for His glory,

W. E. FARR,
Seminary Evangelist.

BIBLE CONFERENCE.

The Memphis Bible Conference will be held in the First Baptist Church, this city, April 17-22. Dr. Mullins will tell of the Baptist conditions in the world. Dr. McGlothlin will deliver his interesting lectures on the denominations. Dr. Wilson, our State Secretary, will be with us a part of the time to speak concerning the Holy Spirit, and Prof. Clark, our Educational Secretary, will speak on our Educational Work. We are offering this program to all the Baptist people of this section. We hope many of our out of town friends will come.

A. U. BOONE,
General Chairman.

BAPTIST THEOLOGY IN THE NEW WORLD ORDER.

PRESIDENT E. Y. MULLINS, D.D., LL.D.

Recently I wrote an article under the above caption which was published in the Review and Exposition in October. The article has been very widely read and commented upon.

The object in view in writing it was to set forth the distinctive features of the Baptist message, especially suitable for the conditions in the new order of things in Europe.

I have received criticisms of the position taken in this article from three sources among the Protestant bodies. First came a protest from Canada by a Methodist minister, who took exception to a statement of mine regarding infant baptism. The second came from a Presbyterian brother living in a neighboring State, who took exception to the same statement and to other statements. More recently I have received a copy of the Lutheran Quarterly Review in which the article is reviewed by a Lutheran writer. While he accepts some of the things which are set forth in my article and claims that Lutherans and other Protestant bodies hold the same truths, he especially protests against what I said regarding the ordinances.

It occurred to me that it might be of interest to the readers of this paper if I should outline the points given in the Review and Exposition article and then in a second article state more fully the objects which have been urged against the position taken, and my replies to the same.

In the present article, therefore, I will indicate the leading points made in the original article. In it it was stated that it was a good time for all the denominations to set forth what contribution they have to make to the needs of the world. As there are differences of view and teaching, which to the various denominations justify their separate existence, it is a time of world crisis in which the various position might well be stated. The undertaking in my article was to state some of the cardinal and differentiating Baptist views.

I began with the declaration of the well known fact that Baptists hold some of the cardinal doctrines of Christianity in common with other bodies such as the doctrines of God, the trinity, incarnation, the deity of Christ, atonement, justification by faith repentance, faith, heaven and hell. But in addition to these doctrines held in common there are others which Baptists hold in a distinctive way, and which we regard as of vital importance in the preaching of the whole gospel to the world.

The following is a brief summary of the points which were given:

1. Baptists emphasize strongly personality and personal responsibility. We regard this as vital, and that unless it is properly recognized, there is great danger of going astray from the truth. The practice of infant baptism and all forms of sacramental and sacerdotal Christianity are in a high degree hostile to this principle. Since Baptists can not accept vicarious faith in baptism on the part of the parent or sponsor for the child, they can not accept the practice of infant baptism, and feel that it is a part of their mission to oppose such baptism.

2. A second distinctive teaching of Baptists relates to the nature of saving faith. Saving faith is a personal relation to Christ, personal trust in Him. This is incompatible with faith in a saving church, or with a creed apart from Christ. Baptists emphasize the vital connection between the soul and the living Savior, and they believe that every soul is duty bound to act for itself in religion.

3. The third distinctive element in the Baptist view is that of a regenerate church membership. No one has a right to membership in a church of Jesus Christ who has not been born again and this inevitably leads to the idea of a spiritual church, and this in turn leads to the doctrine of a self-governing church in which every member has a right to vote. Out of this, again, grows the truth that Baptist churches have no authority over each other. No official of any description has any

ecclesiastical authority among Baptists. The local church is a body of regenerate believers and it is answerable to Christ alone, and is guided by His word as given to us in the Scripture.

4. A fourth principle peculiar to Baptists is that the ordinances are symbols and not sacraments. We consider that a great error was introduced in Christianity when saving power was attributed to baptism. This inevitably led to the rise of sacerdotal order or priesthood, and this priesthood took over to themselves the authority to administer the so-called sacraments as saving agencies, and thus placed the individual believer at the mercy of the priests. Baptists, on the contrary, believe that the ordinances, two in number, are not sacraments but symbols of truth. In them are reflected the truths of the gospel. Baptists insist upon immersion as the only New Testament baptism because it is so clearly taught in the New Testament, and because it symbolizes a number of vital truths, such as the complete cleansing from sin, the burial and resurrection of the believer, and a complete consecration to Christ.

5. A fifth distinctive teaching of Baptists is that offices of the church correspond with the character of the church as indicated above. These are pastors and deacons. They are not masters but servants, not rulers but guides, and they have no official authority but are leaders and teachers.

6. A sixth element of Baptist teaching is religious freedom. In America all denominations, indeed, accept this principle. Through the efforts of our Baptist forefathers in Virginia and Rhode Island, the organic law of the land incorporated this principle in it. These are the chief characteristic doctrines of the Baptists and my contention was that they should be proclaimed to the ends of the earth.

Following the above outline, I indicated the points wherein the older European civilization failed at certain points, and indicated how the above truths would meet the needs among European peoples. It was stated first, that that old world had not appreciated fully human personality and individual responsibility. This was manifest in autocracies in church and state which prevailed in Europe prior to the great war. The Baptist teaching was well calculated to cure this evil.

A second defect in the Old World was the autocratic as opposed to the democratic view of the State. Germany and Russia are striking examples. The European governments need a new principle for the formation of their political ideals.

A third defect in the old civilization was its unspiritual church membership. It was at this point that my article seemed to give offense to some of my critics. The unspiritual church membership in European bodies was by me attributed to the practice of infant baptism. The following sentences occurred in the article:

"Where proxy faith is exercised for the unconscious infant and the form of religion is gone through with, the fruit in carnal and worldly church members is inevitable. It is also inevitable that the doctrine of regeneration would lose its appeal and that the church would become an unspiritual body."

I will later indicate more fully the objections that were urged against the above statements. For the present I record them here.

A fourth defect in the old civilization is the centralized church organization. It was pointed out that infant baptism logically goes with a State church, because if the church membership was a regenerate body it would be difficult for the state to tyrannize over it. Loyalty to Christ alone is sufficient to counteract the domination of those in authority in centralized churches.

The fifth evil of the Old World is that Christianity has been sacerdotal and sacramental.

A sixth defect of the old civilization was the union of Church and State. This fact is so familiar that it need not be dwelt upon here. The doctrine of a free church in free State is the only means of counteracting this error.

In the seventh place a cardinal defect in the old civilization was the substitution of culture for sal-

vation. This was particularly noticeable in Germany.

The above is in brief outline the substance of what was given in the article to which I have alluded. I will now indicate briefly the objections which have been urged against it, and in another article I will undertake to answer them.

In the first place a Methodist brother in Canada objected to the statement that the practice of infant baptism inevitably led to an unregenerate and carnal church membership. He challenged me to state that the membership of the Baptist churches were superior to the membership in the Methodist churches in America or in Canada. A similar objection was made by a Presbyterian brother in the United States. He called attention to the excellent quality of the membership in Presbyterian churches and wanted to know if I thought my statement would hold with reference to them. I will not undertake here to answer fully these two objections, but will take them up in the next article.

The objection in the Lutheran Quarterly Review made the following points:

(1) That no particular church policy is essential to church life, as proved by church history.

(2) That it is preposterous to reduce baptism to a mere symbol, and then to demand a particular form for its administration. He charges that this is an illogical and unscriptural position.

(3) He says that all distinctive doctrine of Baptists is, after all, "nothing but the empty form of an ordinance," and he adds in conclusion, "There is no prospect that the Christian church as a whole will ever condition church union upon immersion."

I have been impressed in reading these criticisms and reviews with the fact that after all that has been said and written about the coming together of the denominations that the distinctive teachings of the Baptists seem to be as offensive to other denominations now as they have been in the past, and it also appears that those who are not Baptists cling to their distinctive views with the same tenacity, all of which gives fresh emphasis to the question which has been so much discussed in recent years: Are denominations ready to waive their differences and unite? As it appears to me, there is little prospect of any such result in view of these deliverances. In my other article I will take up these objections more in detail and answer them.—Western Recorder.

"PROTESTANT"

We often hear the word, "Protestant" used promiscuously. There are many who use it and do not know what it means. In the Dictionaries and Encyclopedias they make it mean all denominations but Catholics and the same is true with writers over the country in the different newspapers. The object of this article is to try to set folks right on it.

There are two denominations in the Country who are "Protestants" in the true sense of the word. They are Lutherans and Episcopalians. Martin Luther quit the Catholics and entered a vigorous protest against them. So did the first Episcopalians. The word "Protestant" carries with it the idea that you have come out from a thing and after you get out on the other side, you turn against what you have left and protest against it. I resent the idea of being called a "Protestant." Baptists are not Protestants. We are older than the Catholics. Jesus started the Baptists in business and we have been going forward ever since. So you count Baptists out of Protestantism. We never came out of Rome.

B. F. BROOKS.

The National Woman's Christian Temperance Association says it has been misrepresented by certain parties trying to injure its work by circulating the report that it is engaged in an effort to enact "blue laws" and anti-tobacco laws. Denial is made of such statements. All those of whom the report is true have our best wishes.

MISSISSIPPI WOMAN'S MISSIONARY UNION

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College Correspondent—MISS MARY RATLIFF	Raymond
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Mission Study Leader—MRS. H. J. RAY	Grenada
Regional Service Leader—MRS. W. F. YARBOROUGH	Hattiesburg
Stewardship Leader—MRS. H. M. KING	Jackson
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HENDERSON	
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

ANNUAL REPORT OF CORRESPONDING SECRETARY.

For Fiscal Year 1920-1921.

Last year we raised aloft the banner of the Cross with "VICTORY" graven thereon. A great Campaign had been launched; a mighty battle had been waged, and marvelous results had under God crowned our efforts. We had reached Kadesh Barnea. There was nothing left to do but to go up and possess the land.

Your Secretary comes before you this year with shield in hand bearing another legend, that of "LOYALTY." Together we are going to review our past fiscal year, and sum up the results of our warfare. We are to determine whether we as individuals, as societies, as associations, as Districts, as a State have been loyal to our every duty. Whether we have built up the wall over against our own home with patience and permanence. Whether we as a mere company have proved our worth in the Kingdom warfare, whether as a regiment we have been alert and in such position as to always in every emergency be counted on. Whether as a battalion we have marched face forward, never daring to look behind ever closing up the ranks where one should fall, and with one thought in heart and mind that the great Commander was counting on us to be LOYAL.

The hour is one for introspection as well as retrospection.

Our policy for the year, and for the years, calls upon us to be loyal in Service, in Study, in Stewardship, in Supplication, and in Soul Winning.

Personal Service.—Our consecrated State Personal Service Leader finds it, as we have always found it, difficult to render a report along this line of work. But what she does bring you will stir your hearts with joy, and with a set purpose for renewed energy in this ever widening field in the Kingdom.

Standing prominently out in her report will be an item that deserves special mention here: That concerning funds given for scholarships for our girls, students in our own Colleges, preparing them to later on enter Training School and thus fit themselves to be worth while soldiers in the King's coming Campaigns. How nobly you responded to this call is shown in the financial statement of this report. This report should also make special mention, not only in figures but also in words of gratitude, for the personal love shown forth to our Orphanage, Hospitals, Agent Ministers, Ministerial Students, European Sufferers, and Frontier Missionaries. The majority of these have been so fine that an outsider in New York City, after having examined the thousands of dollars worth of materials sent in from the Southland for European Sufferers said, "It is all good stuff; nothing sent that is not usable." As will be seen from our financial report, Missions had some part in this.

A word of kindly warning may not be out of place just here, however, in regard to the sending of boxes of clothing, especially to our Orphanage

and to our Ministerial students. See to it that nothing is sent that you yourself would be ashamed to have your son or daughter wear in the best assemblages. See to it that nothing is put in the box that you yourself would be ashamed to take out and hand to another. Another phase of the year's work that is not considered regularly under the head of Personal Service is our White Cross offering. It is merely alluded to here because it must enter this financial report that is as beautiful as it is uplifting. "I was sick and ye visited me," has been rung on many changes over Mississippi's hills and plains the past few months.

Mission Study.—Perhaps none comes up to the house of the Lord at this time with happier heart than does our State Mission Study Leader; and rejoicing with her are the Study Leaders from local societies, from associations and from Districts. Never in our history have so many women covenanted together to "show themselves approved unto God" by studying His Work in His Fields, through books prepared by His Servants. This statistical report is another that will make hearts leap because of the Loyalty of His hand-maidens.

The year has developed another phase of work that does not come regularly under our supervision, but because of the great need that it is meeting surely calls forth from us our individual and united co-operation. I refer to the Circulating Library that has been, or rather is being established in our Baptist Headquarters in Jackson. Readers of the Baptist Record are conversant with this department of work. The fact that as many women have applied for membership shows the eagerness of our sisters to read good literature. Books are being accumulated from individuals and from our various church organizations. And societies that care to donate either books or funds for the purchase of same may in this way have large influence in advancing the Kingdom.

The Book Exchange connected with this Circulating Library is another medium through which we may do a splendid part in serving Him. Any books you are willing to donate to worthy preachers and to Christian workers who are not able to purchase same, will be placed in needy hands, and help satisfy hungry hearts. An advisory Committee will examine all books sent in, and will also assist in the distribution.

Stewardship.—As we count the number of tithers reported on the returned questionnaire, we realize that our Stewardship Chairman has cause to rejoice this fiscal year. Those who are giving the tenth of their income are growing in numbers. There is however still vast room for growth along this line of work.

The "fine art of giving" is still an art unlearned by the vast majority of us. We have not yet realized that the most direct mode of expression is to be found in giving. In giving time, strength, money and interest to needy lives and to worthy causes. This giving had best be proportionate and systematic. The man of method has the wind and the tide with him. Other things being equal he will win out every day in the week, and in all kinds of weather over the man who intrusts valued interests to the care of mood and impulse. While it should ever be our policy to encourage the giving of tithe, yet this need not be made a hard and fast rule to be enforced universally. This would mean a lack of equity. The woman with a thousand dollars a year and the woman with twenty thousand are not equally generous when they both confine themselves to the tithe. This is thrown out, not that the sister with meager purse may find comfort in the thought that she should give less than the tithe, but rather that the sister whom God has blessed with an abundance or even more of this world's goods may see that it is clearly her duty to go far beyond the tithe. Let us as a Union stand firmly for some definite percentage which mind and conscience can approve; and since God fixed the tithe surely the poorest of us will not go astray or hurt ourselves by following His plan.

However Stewardship involves far more than

the meeting of our Campaign pledges, or the giving of any material substance like money. Our Lord is going up and down our churches today looking for young men and young women to answer the Great Commission by going; and He is looking for others, who while they cannot go, can send. With but one life to invest where will you place it? To every society and individual comes this challenge of God to a nobler consecration of life and substance. Let us make a glad response. Then shall needs be met; the Campaign be one of Loyalty indeed, and the Kingdom go gloriously forward.

Supplication.—There is ever a call to be loyal in individual and united prayer. Those who have been readers of the Baptist Record this past year have surely been impressed with the many notes of thanksgiving that have come up from societies all over the State, voicing their gratitude for blessings obtained during the observance of the Weeks of Prayer. Women know from sweet experience that God does answer prayer. With the assurance in our own hearts and lives that this is an indisputable fact, may we not do well to pause and question that since God is faithful to answer, are we faithful to call on Him who says, "prove me now"? Is there daily family prayer in your house? Is there always grace before meat? Are we teaching our children to put the things of God first? There are changed conditions in modern life which make regular family worship and systematic instruction in God's truth seemingly more difficult than they were in the days of our own childhood. But these should not be an excuse for the lowering of the standard of family religion, but rather a challenge to our faith which should realize that our God and Father is an unchanging God, the same yesterday and forever; and our worship of Him is capable of adaptation to all the changes and circumstances of life. We need to look beyond our own homes at the influence of the family altar. Much of the prosperity of this nation is due to the family prayers which were once daily held in the houses of our fathers. The fact is indisputable that such family prayers nurtured and developed these spiritual resources to which the prosperity of the nation is due.

We cannot overestimate what it would mean to the churches of our state if there were a realization of the value of this religion of the home. "Prove me saith the Lord of Hosts if I will not open the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

Our blessed Saviour stands at the entrance of every home, and if we will we can hear His yearning, pleading Voice: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with Me."

Soul Winning.—Our fifth aim for this fiscal year is Soul Winning. It is of such personal nature, so intimate in its relations to God and lost souls that one hesitates to touch upon it. But each of us will do well to review the past few months right now and ask how many souls have we brought as precious jewels to the Master.

Side by side with this duty of soul winning stands another that we need to consider as carefully, as prayerfully. It is the great problem of developing the human soul. Only as the soul is developed, can we solve other life problems.

When we give as much thought to the solution of the human problems as we give to the solution of the steam problem or the electrical problem, we will have no other labor problem. The world has gone wild over things like steam, electricity, water power, buildings, railroads and ships and we have well nigh forgotten the human soul upon which all these things depend and from which all things originate. We are absolutely forgetting the greatest resources—the spiritual resource, upon which everything depends.

As mothers and sisters how may we best develop this our greatest resource? Is not each heart here thinking of our Young People's Leader, Fannie Traylor, and of how she has gone up and down the length and

[Continued on page nine]

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

Hattiesburg Training School.

Beginning Sunday March 20th, the best B. Y. P. U. Training School in its history was held in Hattiesburg. An average attendance of 230 every night and the finest spirit you can imagine prevailing.

All the churches in the city were represented in the school and quite a large delegation from the Woman's College were in the classes every night. One feature about the college girls coming worth mentioning is that every night thirty or forty of these girls walked the more than two miles from the college to the Main Street church where the school was being held, and some of these same girls walked back to the college after the work was over. 100% loyalty is expressing it in too mild terms.

We had four classes taught during the week. A class in the new B. Y. P. U. Manual with an attendance of about ninety. This class was most interesting from many view points. The number taking the work, the interest on the part of the class, the number taking examination, and the very high grades made on their papers. The papers were graded in the strictest kind of way, counting off for the omission of one word, and even with that there were a number making 100. Seventy-three in this class took the test.

It was the privilege of the Juniors to have Miss Vannie Herring to teach them. Miss Herring is one of the teachers in the college and is Junior Leader at Immanuel church. The Juniors were very enthusiastic and came to the number of seventy-five or more. One marked feature about this class was the perfect lady-like and gentlemanly conduct on the part of the Juniors. They met in the main auditorium with other classes. Miss Herring says she had the best class in the school, and we are not saying that she didn't, the work among the Juniors perhaps is the greatest work for it is getting the boy and girl started off at an early age to serving the Lord, and what is greater than that. Miss Herring had over fifty to take the examination like the Juniors always do they made good grades.

Another most interesting class was taught by Mr. Rowland Q. Leavell, pastor of the church at Oxford. The Daily paper had it that Mr. Leavell was from Oxford, England, that was of course a mistake, but Oxford, England, hasn't anybody that we had rather have than Bro. Leavell. Certainly Oxford, England, hasn't any one who could have begun to do the fine work that Mr. Leavell did in his class in Training in Stewardship. His class said that he was a most excellent teacher, as good as any and better than most. They ought to know and we accept their statement of it as final.

Dr. Crutcher one of the professors in the Baptist Bible Institute, and who is acting as supply pastor to the Main St. church, Hattiesburg, taught

"Talks on Soul Winning" by E. Y. Mullins. Dr. Crutcher's class was interesting in that it enlisted a number of church members that are not directly connected with the B. Y. P. U. It gave every member of the churches a chance to come and take a practical book for them and we appreciate the co-operation on the part of these older church members. Dr. Crutcher taught as only Dr. Crutcher can, and as a result the class has gotten a new vision of the world that Jesus died to save, and of themselves as the ones to whom the task of telling the story has been given.

On Monday and Tuesday nights after the classes, Mr. Leavell gave a very interesting account of his travels in China. Mr. Leavell is just back from China where he spent five months visiting the Mission fields of Southern Baptists. He made the trip that he might study the Mission situation first hand. The account he gives of this trip is very interesting and at each of these services we had a large and enthusiastic audience. On Thursday night he spoke on the second coming of Christ. Mr. Leavell has promised to be with us in four of our District conventions in June and will tell of his travels in China at these meetings.

Altogether the week was a most profitable one and the school voted to have their next Training School just one year from hence.

Pine Grove Juniors

Mrs. Walters writes telling of the Junior B. Y. P. U. they have just organized in the Pine Grove church, Ellisville, R. F. D. Her letter in part: "Just a word to tell you that we have organized what we aim to be the liveliest Junior B. Y. P. U. in the state one that we hope will make that wide-awake crowd from Brookhaven, and Hickory, 'Sit up and take notice.' The officers are, Pres., Frances Landrum; Vice-Pres. Carrie Turner; Sec. Lella Sumrall; Treas., Ruth Ezell; Cor. Sec'y, Floyd Hinton; Chorister, Vernell Price; Librarian, Evill Stringer; Group Captains, Herchyle Hardee, Gertrude Ezell, Elsie Price.

The lists from the many unions that observed Study Course Week are coming in and we hope soon to give a summary of the week's work. It is interesting to see how from year to year the number increases that observe this week of study. Of course you can take the Study Course any time during the year and those who have not taken it will begin now to plan to some time in the near future, the sooner the better. Get that point in the Standard behind you.

ANNUAL REPORT OF CORRESPONDING SECRETARY.

(Continued from page eight)

breadth of the State, pleading for the lives of your children that they may be saved for service? Have you seen to it that there is a full grade Union

in your church? Our statistical report does not show it. However we are most thankful for the membership of new organizations in each grade during this fiscal year. Again we ask how may we best develop this great spiritual resource; and the answer comes clear and unequivocal: See to it that our sons and our daughters get their training in Christian schools.

Personals.—It is due to you that a short personal resume of the year that belongs to you through this your servant should be given here. Following close upon our last State Meeting came the great Convention in Washington, where we did our little best for the honor of the State W. M. U. both as Vice President and as Secretary. This claimed much of May, June and July were given to District Meetings and Rally Days. August was our vacation month and was spent in preparing the little book, "Laborers Together." Autumn saw us busy with associational meetings. And the winter months were given to necessary office work and to the field, and these glorious spring days have been spent in the same way, except much time had to be given to the preparation for this Annual Meeting.

In spite of the fact that many speak of the year as one of financial depression, it has been a good year. Most valuable lessons have been taught—and learned by some. Events in many of the months will stand out in the lives of those who have remembered daily to try to live "that in all things He might have the pre-eminence."

Our financial report is not rendered today on our Campaign gifts. As all know our financial year ends the 30th of this month; and this month of April means more as to collections than any other month in the year. We still cling to the age-long habit of keeping back part from the Lord until the last moment. So instead of figures I bring you hope that you and I will go back home and see to it that every cent of the year's pledge is paid even though we borrow the money. I bring you faith that we shall not fail because we honor Him to whom we made these pledges, and I bring you love that impels us above all other attributes to sacrifice self for the object of our affections.

All matters outside the Campaign are herewith itemized. It is a goodly array of figures. Will you not bear with me one moment my sisters, and forgive if I seem to trespass beyond my realms of labor, if I as tenderly as I know how call your attention to the large amount of funds we have expended at home this year? This LOYALTY year, when we are pledged to make supreme sacrifices if necessary, that the Campaign might have right of way? As I added these figures and studied the causes as named on the reports for which the money was spent, I could but acknowledge that every cent was given to a worthy cause. Churches must be built. Car-

pets must be bought. Parsonages must be furnished; Pastors must be paid; and all other phases of the work we undertake must be financed. But I wonder if right now, in the midst of the Campaign if some of these worthy objects cannot wait a bit, or share a bit with the Campaign. This is just a word spoken in all love. If it is the right word, and to the wise it is sufficient. If it is the wrong word I am sure you in your ever patient spirit with me will forget it.

In conclusion may we not covenant together that come what will we will make Him pre-eminent in all our lives? Many times God's hand may not be clearly seen. It was a still night that was broken by the angel in announcement of a world's Redeemer. The dense darkness of a moral era was stricken through by the birth of a Luther. In the Dark Ages it was despairing hearts that felt out after God, if haply they might find Him. During all the dark hours that ever come to us God has been "behind the shadows keeping watch over His own." He has never lifted His hand from the fashioning of a world's destiny, however remote His providential leadership may have appeared.

Rear Admiral Francis T. Bowles, (resigned) has been making personal investigations in Pilgrim history in connection with the tercentenary celebrations. In a recent address he gave the following statistics with regard to the size and dimensions of the Mayflower, as he had gleaned them from Lloyds in London: Length, ninety feet; beam, twenty feet; depth of hold, twelve to fourteen feet; carrying capacity, 180 tons. From these figures, if they are correct, it will be seen that the Mayflower was no larger than many a modern fishing schooner and must have furnished very restricted and uncomfortable quarters for the company and its passengers, to say nothing of the crew. Furthermore, when we consider the number of articles of furniture scattered over the country which are solemnly declared to have "come over in the Mayflower," that little ship must strike the thoughtful and calculating mind as being more of a marvel than Noah's famous vessel!—Watchman Examiner.

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THE FOREIGN BOARD AND THE CAMPAIGN

I.—FACTS ABOUT A VAST AND VARIED WORK

1. The Foreign Mission Board of the Southern Baptist Convention has 417 missionaries under appointment from America, not including a great number of native preachers and workers.
2. The Board has on the foreign fields 49,659 church members, 542 churches, 11,148 out-stations; 6,834 converts were baptized during 1919; 155 churches are self-supporting.
3. Since the 75 Million Campaign was projected, we have sent out 104 missionaries, and 4 others are under appointment.
4. We have 10 theological schools, with 345 students enrolled; 544 schools, including colleges and schools of lower grade, with 18,169 students enrolled.
5. We have 16 hospital buildings and 14 dispensaries. During the last Convention year, 16 foreign physicians and 9 native physicians administered 205,098 treatments in these hospitals.
6. We have 6 publishing houses and 7 denominational papers on the foreign field.
7. The 417 missionaries are distributed as follows: China, 221; Africa, 24; Italy 2; Brazil, 112; Mexico, 12; Japan, 20; Argentina, 19; Chile, 7.
8. The Foreign Mission Board has lately accepted responsibility for work in Spain, Jugo-Slavia, Hungary, Roumania, Southern Russia, Siberia, Palestine and Syria. These fields are being organized for great evangelistic campaigns and for the training of Christian workers.

Think of the magnitude and variety of this great work!

II.—THE FOREIGN BOARD'S NEEDS.

1. The Foreign Mission Board needs for immediate appointment 100 missionaries to take care of its growing work. At least 400 new missionaries are needed during the next four years. We need large numbers of evangelists some well-trained teachers for schools of different grades, doctors and nurses for hospital and field work, two or three well-trained architects to plan and superintend the erection of mission buildings.
2. A great increase in literature is needed to meet conditions which have developed on almost all the fields to carry our message into territories in advance of missionaries, and to indoctrinate converts.
3. To these needs must be added the necessity for an increasing number of missionary residences for missionaries who have not yet been housed and others who are to be appointed; church buildings where they have not yet been provided and for new churches as they are organized. Land is needed for missionary compounds, church building lots, hospital sites, etc.
4. To take care of the missionaries on the field, maintain the work already in operation, supply these hospitals, and enter new doors of opportunity which swing on their hinges every day we need money. The total of our needs greatly exceed the Foreign Board's part in the 75 Million Campaign if every pledge made to that fund is paid.
5. Therefore, pay your pledge even at a sacrifice, and help the Foreign Mission Board expand its blessed work and carry the gospel and Christian ministry to millions long and sadly neglected.

III.—HOW THE ACCOUNT STANDS

The Foreign Mission Board received from Southern Baptists last year \$2,318,124.16. We have received to March, 1921, during the present Convention year \$1,078,787.95. The South has, since the 75 Million Campaign was projected, to March 1st, contributed \$3,396,912.11. On the basis, therefore, of four million dollars per year \$4,771,410.60 must be raised from the Southern States before the end of April.

Baptists, hail and hearken! We rejoice in your record and look to you with confidence. Fail not in this great thing in which you have made covenant with your brethren. Make March and April glorious!

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board, S. B. C.,
Richmond, Virginia.

SUNDAY SCHOOL LESSON
W. F. Yarborough, D.D.

POVERTY AND WEALTH.
By S. A. Wilkerson.

Sunday School Lesson, April 24

The subject of this lesson might be "A Christian and His Money." It is a warning against the prevalent sins of avarice, dishonesty, and reckless extravagance.

I. Avaricious Wealth. Isaiah 5: 8-10.

Our passage is one of six woes pronounced by the prophet against Israel because of their sins. In these verses we have:

1. The Sin of Avarice.

The accumulation of wealth in the hands of a few and their selfish disregard of the rights of the many is not only a social and financial problem, but a religious problem as well. The inordinate desire for wealth so takes possession of folks that they are never satisfied. The possession of wealth or the desire to possess it is not a sin, but the love of money is a root of all evil. Covetous discontent, repudiation of stewardship, selfish ambition, these and other things lead into sin in handling money.

Business is not a sin, but the conscienceless, soulless methods and ambitions of business, big and little, are wrong. A poor man may be as guilty of avarice as a rich one. All business, both individual and corporate, must be brought under the power of the gospel of Christ. Owners, operators and workers must be taught to trust Christ and to run their business according to the standard of the word of God.

2. The Injustice of Avarice.

Heartless seekers for wealth deprive others of their rights. No one has any just claims that the avaricious man feels under any obligation to respect. Covetousness makes us tyrannical, robs us of all sense of fairness, and takes from our soul all the milk of human kindness.

3. The Curse.

The time of reckoning will come and retribution will be meted out to those whom avarice had driven as slaves. When avarice controls the business, the seeds of dissolution are there and one day the harvest must be gathered. Securities become worthless, business goes to pieces, bankruptcy comes. "A homer of seed shall yield but an ephah." A bushel of seed shall yield less than a gallon of grain at harvest.

II. Dishonest Wealth. Amos 3: 4-17.

The book of Amos is a series of denunciations against the sins of his age, yet he closes his prophecy with as hopeful a promise of peace and plenty as can be found in any of the other Old Testament prophets. The verses we study denounce the shrewd traders who deal fraudulently. He condemns them for several things.

1. Dishonest Worship.

These seem to have been punctual in their attendance at worship on the Sabbath and at the various religious feasts; but while they were engaged in formal worship, they despised God's worship and were anxious to be rid of all religious obligation

that they might return to their business. We worship dishonestly when in God's house we have inward contempt for the joy and blessings of worship and take that sacred hour to brood over and plan our business or pleasures.

2. Dishonest Trading.

These traders made the measure small and the price high. Profiteering is a sin in any age and we are not the only people who have suffered from that scourge. 'Tis a pity that many tradesmen are just as honest as the public forces them to be. Short weight, adulterations, and misrepresentations are all too prevalent in business today. Greediness to be rich leads many a man to blacken his own soul by sinful practices in trade.

3. Dishonest Advantage.

They sold the poor for silver and the needy for a pair of shoes. It is counted shrewd business to get the advantage of people in trade, and get all you can for as little as you can. Taking advantage of either the ignorance or necessity of the poor is common practice, but it is as much a sin now as in the days of Amos. If such practices as these made Israel ripe for destruction, what will be the doom of the dishonesty of our own day?

III. Selfish Wealth. Luke 16: 19-31.

If we connect verse 19 with verse 13 we have in chapter 16, exclusive of verses 14-18, two strong utterances of Jesus on the right and the wrong use of riches. The story of Dives and Lazarus is a warning against the wrong use of wealth.

1. The Uses of Selfish Wealth.

(1) Self-indulgence. The man spent much money on costly viands and expensive clothes. He indulged himself without stint in the things he craved. Many people who are or would be rich seem to think that they are released from the law of self-control; to these, money is synonymous with reckless extravagance and dissipation. Life to them is the gratification of desires, some useless, some harmful, some sinful.

(2) Small sympathy. Dives did send some crumbs to Lazarus. A feast for himself and his friends, but only scraps for the poor sick man at his gate. Crumbs meant selfish disregard of a man in need. (3) Neglect of God's law. Sending crumbs seems to have been about all the religion that the rich man manifested, and doubtless this fully satisfied his conscience. His life was too full of gaiety to have time for or to care for Moses or the Prophets. The love of money tempts us to believe that we have outgrown the revealed will of God; we need not be subject to it, but may neglect it or override it or even supplant it with our own ideas of religion as may become necessary in the pursuit or enjoyment of wealth.

2. The Deceitfulness of Selfish Wealth.

(1). It slipped away from him at death. "Shrouds have no pockets." Death breaks our hold on money. One curse of money is the false confidence it inspires; it makes us think that it will always stay by us and buy for us everything needful in time and eternity. (2) It bought for him only a miserable eternity. He could not buy for himself a better future.

torments of the other world, nor could he get even temporary relief from the man whom he had once so grossly neglected. Many people, we fear, will get their eyes open too late to the deceitfulness of riches.

THE CHATTANOOGA CONVENTION

By Emmett H. Rolston, Chairman Assignment Committee

Up to this writing, April 1st, we have assigned private homes to probably a thousand intending visitors to Chattanooga for the Southern Baptist Convention, and we are prepared to take care of thousands more in good and comfortable shape. For instance, the home widely announced through the south two guest rooms, double beds in each, hot and cold bath between, in best residence section, one minute from car, and fifteen minutes ride from convention meeting place has not yet been taken. This is a typical of hundreds of other homes opened for this occasion, rates for which your committee has been authorized to make at their own idea of what is right.

Up to a few days ago, we were still assigning people to the hotels, when especially insisted upon, but they have now taken about as many as they can safely take in comfort. Of course, some emergency space is available at each hotel, but unless there is a very large attendance, some of these hospitable homes of Chattanooga are going to miss the privilege of entertaining guests and visitors. It is well known to the various brethren who have visited Chattanooga, that the people best taken care of will be those in the homes for there is no question whatever about congestion, dirt and noise in the downtown hotel district, just as there would be in any other southern city.

Please don't write the hotels, for they will not answer, and please don't ask for hotel assignments. Accept if you please the hospitality of good homes with lodgings and breakfast, \$1.25, to \$2.00 or lodgings only 75c or \$1.50. Tell us the rate preferred, and if you would rather be in the old residence district averaging eight blocks from meeting place, or new residence district which is fifteen minutes car ride. We are attending to specific requests for assignments the day received, newly-weds first, unaccompanied ladies next, then married couples, and families, finally unaccompanied men. Don't say your wife might come, or that you might come. We can only act on definite requests, but we trust the honor of the brotherhood without any deposits of cash.

We have thrown out of our lists a dozen small rooming houses the character and accommodations in which do not measure up to our standards. Our ladies committee is in daily session, personally and carefully checking the location and character of every home. Not one person who has been here and studied our situation but believes Chattanooga will set a new high-water mark of cordial and comfortable entertainment of the convention. In spite of the difficulties that exist everywhere as to housing and hotel facilities.

So come and spend with us the week of May 12-18 in a great religious feast.

HEADACHES VANISH

Sick or nervous headaches, backaches, woman's aches, etc., almost instantly respond to the liquid remedy—Capudine. It stops the pain by removing the cause, giving quick relief. Every home should keep a bottle handy. Sold by druggists in three sizes. Insist upon the liquid remedy—Capudine.

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East Miss. Dept.

NOTES AND COMMENT

Bro. T. J. Giles, a leading member of Oakland church, Newton county, is suffering from a broken leg caused by a log rolling on him. He is doing well now, however.

Rev. W. M. Bostic assisted Pastor J. F. Tull in his meeting at New Albany last week. A great meeting resulted.

Eld. J. E. Wills was with us at Nesob Wednesday night and delivered a fine address on the work of the campaign to a fair sized audience.

Eld. M. K. Thornton delivered a good address to a good audience at Mathiston Friday night. He is hopeful of the outlook for raising the state's quota.

Deacon M. Wooten died at his home at Mathiston April 8th, at 4 p. m. Bro. Wooten was one of the best members of the Mathiston Baptist church. He was an ex-Confederate soldier and about seventy-five years old. His wife and three children survive him.

Eld. H. L. Martin, of Indianola, was with Pastor Morgan in a good meeting at Leland last week. The full results of the meeting have not been reported.

Nearly every week I learn of some one or more who are reading the Bible through this year, and constantly the report comes in that some one has finished since beginning last November. Plenty of time to begin yet and finish by November this year. Try it out and see how interested you become.

Pastor G. W. Riley, of Griffith Memorial church, Jackson, has on a church-going campaign. He is soon to preach for a while in meetings in Missouri. Bro. Riley is a good pastor-evangelist.

Rev. B. F. McPhail is now residing at Mathiston. He seems to be a good preacher. He has one or two Sundays not taken up. Some church nearby should use this preacher.

The body of Hicks Dobbs, son of Rev. W. J. Dobbs, of Mathiston, arrived from France last week and was buried at Fellowship cemetery. This young man was killed in action in 1918, nearly three years ago, and was one of the first in this State to lose his life in action in the awful war.

SUNDAY SCHOOL CONVENTION

(Read by Miss Callie Harris before Oakland church, Newton County, on returning from convention.)

On Tuesday morning, March 8th, when I was not expecting to go to Laurel to attend the great Baptist Sunday School Convention, the telephone rang and to my surprise it was Mrs. Wells saying, "lets go to the convention." We were soon ready and on our way to Decatur, thinking we would catch a train that morning that would take us right on. When we arrived we found we were too late.

It was with intense eagerness we watched and waited for the next train that would carry us to the city of Laurel. While we were waiting for this train we joked and had fun, and then the thought came to us that when the end of the time came there would be so many who would be too late, just as we were then.

We arrived at Laurel at 8:10 o'clock where we were met by an automobile and carried to the church where we registered, and were tagged. Then we were assigned homes. We were then

ushered into the dining department where we were served sandwiches, cakes and coffee, all of which were very fine indeed to one who was tired and hungry.

After having been refreshed in the physical man we found ourselves seated in that great auditorium to hear our renowned Dr. L. R. Scarborough. Words are inadequate to express the spiritual feast spread for us by this consecrated man of God. The subject of his discourse was "Jesus," and it seemed as though he was endowed with supernatural power, as he held that great audience spell-bound as he held up to them the crucified Christ as the Savior of the lost world. He dwelt at length on the personality of Christ showing that if we were as consecrated as we should be that Christ would be as real to us, even as a mother or father.

His program or purpose was to redeem a lost world from sin and train his followers for the duties and responsibilities of life.

His compassion which drove him from his heavenly home to become as a natural man, subject to the temptations of a natural man.

On Wednesday morning after having spent a pleasant night in one of the homes of Laurel, we went back to the church where we had a splendid address by Dr. Scarborough, showing it to be the duty and responsibility of father, mother, brother, sister and Sunday school teacher to be a sower of seed for Christ.

He told the story of the father who was not willing to give, and through his careless living led his boy to live wrongfully. He confesses to the boy and is converted. Then he gives liberally. The stars in our crown never fail to shine to the one who wins.

We then had a lecture by that great consecrated man of God, Dr. E. Y. Mullins, on Christian Education. He tried to show us the value of and why Christian education is necessary. It broadens the mind and causes us to get a vision of greater things.

After an hour's refreshment we were called back in the auditorium by song service.

We then had several 15 minute speakers on school standards, all of which were very good.

Then comes another lecture from Dr. Mullins on Student Volunteers, warning us against life as a plaything. It is a gift of God, a storehouse for sweet things through God's goodness.

Dr. Mullins gave a talk on his and Dr. Gambrell's 6 months' trip to Europe and of Armenian prayer service. He said they were most devout people. Every convert a soul winner.

Address by Dr. Scarborough on tour through different states, inspiring Baptists to fulfill pledges, urging us to be loyal and true to Christ.

It was a great convention.

THE AMERICAN ROSE.

[Prize story by a student in Clarke College.]

In a certain remote community, in the foothills of Kentucky, stood a small thatched cottage, almost entirely covered with roses and morning glories. This humble abode was the home of Mrs. West, a lonely widow, and her only son.

They had come here many years

ago, in order that they might live in seclusion. Mrs. West's husband had, by careless speculation, left her almost penniless. Her sole worldly possessions consisted of a few jewels, left to her by her mother. These were sold from time to time, to provide the necessities of life; and at the time that my story opens, she had nothing in the world save the cottage and her son, a handsome, manly youth, who had just succeeded in working his way through college, and winning first honors.

Mrs. West and Gerald were not the only occupants of this out-of-the-way place. Just beyond their vine-clad cottage, was a stately white house—the dwelling of Mr. Gary, who owned the largest tobacco farm in all of the surrounding country. With the exception of a few colored servants, he and his beautiful daughter, Rose, lived here, alone.

Rose had been given every advantage. During her childhood, she had a series of excellent tutors. When she grew to womanhood, she was sent to college, where she gladdened her father's dotting heart by many brilliant achievements.

She and Gerald had been play-mates all their lives; and, it was she who inspired him to educate himself. He had drugged like a Turk and conquered one obstacle after another, in order to measure up to her ideals.

Regardless of where she went or whom she met, Rose always found herself comparing each individual with her ideal—Gerald West.

At this juncture, America entered the World War. Young West, without a moment's hesitation, volunteered to follow Old Glory to the uttermost ends of the earth, if need be. The day before he went away, he called upon Rose.

It was a beautiful day—the flowers were in bloom, lending their fragrance to the spring breeze. Birds gaily flitted from tree to tree, brightening the world with their merry songs. All creation seemed to be rejoicing. It was good to be living on a day like this.

Gerald wended his way through a lane that was a mass of lilies and roses and found Rose Gary, seated upon a rustic seat, beneath a stately maple. Her violin, untouched, lay beside her. Glancing up, she perceived Gerald; and, a rich crimson dyed her cheeks. She felt that her heart had quit beating. Many prominent men had laid their hearts and fortune at her feet; but, never had any of them caused her to feel as much emotion as Gerald did, in merely looking at her.

His usual calm, self-possession fell from him, as if it had been a garment. After clearing his throat several times, he said in a husky tone, "Rose, I have come to say good-bye. Will it be asking too much of you to ask you to think kindly of me, sometimes?"

"Some times?" she said to herself. "Ah! as if I will ever think of any one else." She replied aloud, "Gerald, you know that I shall think of you every day and pray that after doing all in your power to maintain the honor of your nation that you may return to us, safe and sound. I am proud of you, I shall consider you my very own soldier."

Dare he hope? He had always loved Rose with almost a dog-like devotion.

But, that she should return his love had never entered his mind. From childhood, he had considered her as far above him as the moon is above the earth. But, this morning, she certainly seemed to care for him. She blushed at his approach, she talked with down-cast eyes—and once he saw a tear glistening on her cheek. Could a poor, unknown man, like himself, dare offer his heart and hand to this petted child of Fortune? After stammering and clearing his throat for several moments, he said, "Rose, it is useless for me to tell you something that you already know; but, I have loved you to idolatry, since my first recollection. Do you think that you could grow to care for me—a little?"

"Gerald," she replied, "you are the only man that I could ever care for. For a while, I tried to make myself think that my affection for you was like that of a sister for a brother. However, when I heard that you were going away, I understood my feelings better. You, and no other, shall ever reign supreme over my heart. I have crowned you my king among men."

"Now, I know that I shall return from France—I have something to live for—at last," Gerald exclaimed as he folded Rose's slight form in his arms. The next day, he left for the military encampment. When he kissed Rose good-bye, he placed a plain gold ring, containing the inscription, "Mizzpah," upon her hand. As she read the inscription she uttered the translation, "May the Lord watch between thee and me, when we are absent one from the other," aloud.

She watched her lover march away, with a heavy heart. She was glad to give him to her country; but, still, there was an aching void in her heart. For several days she almost pined away. She rose late in the morning, thinking to shorten the day, and read all of the latest news, in regard to military affairs.

Then she would go to the beautiful little rose arbor, in the lane, where Gerald had proposed, and play plaintive melodies upon her violin.

Autumn came. The Division to which young West belonged, was or-

(Continued on page fifteen)

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NEWS IN THE CIRCLE (Martin Ball.)

Rev. M. C. Vick, who has been pastor at Brownsville, Tenn., for four years accepts a call to the church at Clarksdale. He was formerly pastor at Lyon and Yazoo City. He will be associated with some of the salt of the earth. The Lord bless and direct his labors in this good church.

Dr. J. E. Sammons, who has served well as pastor of the first church Griffin, Ga., for several years, accepts a call to the First church Rome, same state. He is a fine preacher and an excellent pastor.

Dr. A. U. Boone, First church, Memphis, Tenn., will be assisted in a series of meetings by his son, W. C. Boone, pastor of the First church, Owensboro, Ky. This looks well from every standpoint.

Rev. S. P. Poag, of the First church, Cleburne, Texas, has accepted the pastorate of three splendid churches in West Tennessee. He is already on the field.

Among the book notices in the Baptist Standard, of Texas, a featuring notice is given to Miss Lackey's recent book, "Laborers Together." This book will give helpful information to every one who reads it.

Rev. J. B. Leavell, of Houston, Tex., has just closed a great meeting of two weeks duration in his church. There were 309 additions.

We were grieved to learn of the serious condition of Rev. L. R. Burress, of Jonesboro, Ark. He was stricken with paralysis a few days ago. His physician is hopeful of his recovery, but he must have absolute rest for some time. His life has been a useful one. May the Lord spare him many years to stand up for the truth.

The Baptist Standard states that the 1300th student was enrolled, making

672 in residence and 628 in correspondence. That is a record for so short a period.

Mr. L. L. Coper, of Fort Worth, Tex., states, "Four thousand and two hundred and ninety-five in the Sunday school of the First Church and over 50 additions to the church on a recent Sunday. \$5,000 given to foreign missions."

Seminary Evangelist W. E. Farr recently closed a great meeting at Desdemona, Texas. There were eighty additions to the church, 64 by baptism. Rev. J. A. Kidd is the pastor.

Rev. Fred Cochran is having a fine meeting in Parsons, Kansas. To date there have been sixty additions. J. P. Scholfield is leading the music.

Pastor A. F. Loftin writes from Bartlett, Texas, that Home Board Evangelist T. O. Reese has just closed the greatest meeting ever held in Bartlett. There were 42 additions to the church and the membership much revived. The church increased the pastor's salary by \$300.

The lectures of the Julius Brown Gay Foundation in the Louisville Seminary this year will be delivered by Dr. D. J. Evans, of William Jewell College, Liberty, Mo. Three lectures every day for three days. The subject of the lectures is "The Master Among Masters."

Dr. H. L. Winburn, of Arkadelphia, Ark., has a business men's class of 420 and this does not include college students. Dr. Winburn is pastor of the First church.

Bro. J. E. Blades, who recently died at Falmouth, Ky., left a bequest of \$2,000 to the Kentucky Baptist Children's Home, Glendale, Ky. His work will thus go on while he rests in glory.

Dr. W. D. Powell, of Louisville, Ky., has been in a meeting with Pastor Theo. Whitfield at McComb. When last heard from 40 had been received into the church, 31 by baptism.

Dr. W. D. Powell, of Kentucky, is now visiting several points in Mississippi in the interest of the 75 Million campaign. When he leaves the state he will tour Georgia and Alabama. He writes that he recently had a great time in Brookhaven. His health is good as he speaks from two to six times a day.

Evangelist Isaiah Watson states that he has recently held a great meeting at Stephenson, Miss. A great many united with the church.

Col. Joseph H. Brown, who recently died at Anderson, S. C., left \$1,000,000 to foreign missions, besides gifts to other benevolent objects. He was a great friend to the orphans' home.

Dr. J. R. Jester assisted Pastor L. D. Mitchell in a good meeting at Saluda, S. C. There were fifty-four additions to the church. The meeting profoundly influenced the entire community.

FIFTH AVENUE CHURCH

I became pastor of Fifth Avenue Church, Hattiesburg, on January 1st, 1921. We then had 68 in Sunday School. By the last of March we reached 165. Our congregations have about doubled; finances have picked up till we are rounding out at the end of the month out of debt. We are doing about \$450.00 repairs on our church building. In two weeks

it will be done, and paid for. The pastor found the church with no "Pastor's Home." We have built a modern "Bungalo", all the pastor's own, at 812 Adeline St. We have paid \$200 on campaign; received nine members.

On the third Sunday in April we begin our meeting, with Dr. W. E. Farr doing the preaching, and a good song leader to direct our music. We are hoping and constantly praying that the Lord shall give us a great meeting for His own glory. May I ask the brotherhood to remember us much in prayer.

Your brother in Christ,

M. J. DERRICK.

OBITUARY.

Shuqualak, Miss.

Sister I. D. F. Knight, wife of Bro. J. W. Knight, fell asleep on February 17th, 1921. Sister Knight was born sixty years ago. United with the Little Bethel Baptist Church 35 years ago of which she remained a consistent member until her death.

She was the mother of brother C. W. Knight, pastor of the First church Corinth, Miss.

She was the mother of eleven children, eight sons and three daughters, one son Jim Knight preceded her into that haven of rest. Ten remain with her husband and a host of friends to mourn her loss.

J. H. NEWTON.

THE ALABAMA & VICKSBURG RAILWAY Southern Baptist Convention CHATTANOOGA, TENN., MAY 12-18, 1921

SPECIAL SLEEPERS will be operated via A. & V. Rys., on following schedules:

Lv. Vicksburg Train No. 2 8:55 p. m. May 11th
Lv. Jackson Train No. 2 10:20 p. m. May 11th
Ar. Chattanooga Train No. 2-42 11:10 a. m. May 12th

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SUMMARY OF WORK OF ASSOCIATIONAL MISSIONARIES, APRIL 1921

NAME	No. weeks reported	Number of Churches Visited	Number of Miles Traveled	Number of Homes Visited	Number of Services Held	Sermons or Addresses Delivered	Received for Baptism	Received by Letter	Sunday Schools Organized	Sunday Schools Graded	Training Classes Organized	E. Y. P. Unions Organized	W. M. Societies Organized	Every-Member Canvasses Made	75 Million Campaign Put On	Baptist Record Subscriptions Taken	Number of Books Sold	Amount of Cash Received from Books	Number of Tracts Distributed	Subscriptions Home and Foreign Fields	Subscriptions Rural Service
W. E. Allen	4	5	173	57	16	11			1							1	104		33		
W. R. Allmon	4	3	326	132	16	8			1							5			190	3	
L. G. Bassett	4	3	326	132	16	8						1				1			200		
G. H. Boone	4	74	514	223	29	16											14		169		
J. W. Carmack	4	9	151	36	11	11		1	1					1			6		98		
W. L. Grafton	4	15	198	77	8	18											2	78	395		
L. T. Grantham	4	26	827	134	29	29		5		1							20		255		
E. C. Hendrick	4	8	414	44	13	13			3								2	22	82	1	
J. W. Hudson	4	11	312	95	11	10											2	12	200		
W. M. Jimmy	5	8	336	72	15	9												4			
J. E. Johnson	3	5	105	3	4	4															
L. E. Lightsey	5	15	666	84	47	26		6								1	20	220	302	3	
R. E. Moore	5	27	601	126	45	16			1									25	26		
W. W. Muirhead	4	25	542	168	32	39												5	240		
I. P. Randolph	4	25	542	168	32	39						1					7	5	50		
J. L. Roane	4			122	5	23												1			
J. W. Steen	4	1	265	60	6	6												2	54	309	
J. J. Walker	4	12	190	30	12	14			1					2	1		10		130		
TOTALS	74	261	6582	1640	331	276		12	9	1		2		3	2	62	559		2679	7	

THE RELIGION OF MEXICO

By T. B. Ray.

The gorgeous shrine of the Virgin of Guadalupe just outside the City of Mexico is the center of the religious life of Mexico.

The tradition goes that Juan Diego an Indian, while passing around the hill of Gaudalupe on his way to early mass, was met by an apparition of the Virgin who commanded him to go to Bishop Zumarrago and say she wished a shrine built upon that spot only.

The Indian went to the Bishop and the Bishop sent him away. On the following morning he passed through an identical experience with the same result. On the third morning he encountered the same experience. On the morning of December 12, 1521, Juan Diego, while on his way to bring a Confessor to his uncle who was sick, was met again by the Virgin on the same hill. She told him to pluck some flowers which he would find on the top of the hill and take them to the Bishop as an evidence of her divine desire. There were no flowers because the top of the hill was a barren rock. The Virgin caused the flowers to spring up and Diego gathered them into his tilma, a sort of cloak made of fiber of the maguey plant. He took these flowers to the Bishop and to the amazement of all, the Indian opened his tilma for the flowers to fall out, behold the image of the Virgin was imprinted upon it.

This image appears to be a very good painting, hangs now in the splendid altar in the magnificent building of cathedral proportions that has been erected in its honor. Reproductions of the image are found all over Mexico.

A little further around the hill is the Temple of the well. Tradition has it, that this Temple is located over the spring of sulphur water that gushed forth as the foot of the Virgin touched it, when she appeared before Juan Diego. It is considered to be holy water. This water is carried and sent all over the Republic that it may heal the sick and bless all who drink it. I had no desire to drink it, for I could see cigarette stubs, paper, peanut hulls and a great assortment of trash floating around its edges. The most I could expect from it was some disease that would be borne in its germ-laden contents.

On the hilltop, where the flowers bloomed for Juan Diego, is a small chapel containing a reproduction of the Virgin of Guadalupe. Up this hill climb every day hundreds and feast days thousands even tens of thousands. They take candles to burn before the shrine.

An interesting image in this chapel on the hill is a Negro Saint. We noted that he was bedecked with many ribbons. These ribbons hang from his arms and shoulders. They are put on him by those who pray for his assistance. People believe whenever a wife has a difficulty with her husband, if she will take his measure when he is asleep and will bring a ribbon of that length to this Negro Saint the husband will be cured of his ill temper. Or, if one is

anxious for the conversion of a friend and will go through the same performance, he will win him. Incidentally, those in charge can make good use of the ribbon in the manufacture of medallions they are eager to sell.

Aside, I will say that I paid a brief visit to the cemetery behind this chapel that I might see the tomb of General Santa Anna, the stormy petrel of Mexican political and military life during the first thirty years of the Republic.

Let us return to the magnificent building at the foot of the hill known as the Collegiate Church. It is a most imposing structure particularly the interior, with its blue vaulted roof, colossal pillars, pleasing paintings, its great expanse and its wonderful high altar done in marble and bronze standing near the center of the building, holding aloft the most revered object in Mexico, the painting known as the Virgin of Guadalupe. It is calculated to impress those who enter it. One is not surprised that such multitudes make pilgrimages here, since they believe as they do. One cannot help being inspired by the beauty of its art and architecture.

One piece of statuary commands attention. It is a life-sized statue of Bishop Labastida y Davalos, under whose direction this great building was finally completed. It stands, or rather kneels, before the high altar in the posture of worship before the image. The statue is of the whitest carrara marble. It is a work of art. But as one looked at it and then out there beyond the altar railing at the kneeling human worshippers, he could not shake off the impression that the painted image of the Virgin hanging high in the altar and this marble Bishop kneeling before her on the floor,—a painted image worshipped by a stone,—were fitting symbols, idolatrous worship that chills rather than warms the hearts of the people of Mexico.

The rawness of superstitious worship that hangs about this place is exhibited in several side rooms, the walls of which are covered from floor to ceiling with "promesas." These promesas are paintings or images of all parts of the body or of scenes representing the experiences through which the people have passed. These carvings or paintings represent miracles of rescue or healing that the Virgin has performed when the recipients prayed to her. A sailor, for instance, at sea in a storm prayed and vowed he would make an offering at her shrine, should he escape. He escaped and brought his offering in the form of a picture showing his ship tossed at sea. Or one, while sick, prayed and vowed, after he had recovered, he brought a picture of the sickroom and himself upon his bed. This picture was evidence that the miracle had been performed and he had been healed, etc. We find experiences of all descriptions depicted here. One wonders how any intelligent, self-respecting priest could tolerate such an exhibition of sheer idolatry and superstition.

Now let us put several things together. The apparition of Guadalupe occurred in 1531, only ten years

after the occupation of Mexico by Spaniards. The Spanish Government was showing zeal for the conversion of the Indians to the Roman Catholic Church. Bishop Zumerraga, the first Bishop of Mexico, was designated special protector of the Indians. It was an Indian who beheld the vision of the Virgin of Guadalupe. The apparition occurred on the hill already sacred in the eyes of the Aztecs for they worshipped the Mother of the Gods in their religion on this hill. History records that immediately following the appearance of the Virgin on the hill (whose name was changed to Guadalupe) great hosts of Indians were baptized into the Church. The inference is almost inescapable that the Roman Catholic Church, through Bishop Zumerraga, in creating the legend of the Virgin of the Guadalupe displayed an acumen it has so often shown by gathering into its folds religious practices and sentiments that have been used in heathen worship. The Indians to this time gather in the open space before the shrine of Guadalupe, on the 12th day of December and engage in the same dances which they used formerly in worship of their heathen gods. The Virgin of Guadalupe is a native Indian production. She has grown in popularity until she has displaced the Virgin de los Remedios, the Patron Saint brought by the Spanish when they came.

The Virgin of Guadalupe has had a clear field since 1810, when Hidalgo carried the image of her as the banner of the Revolutionists, who threw off the Spanish yoke. The Spaniards in that effort to hold their power carried the Virgin de los Remedios as a General at the head of their armies. It was a war of the Virgins. The Virgin of Guadalupe, the Indian Virgin, triumphed and today holds complete sway. Her shrine is the pilgrim's center of Mexico. Multitudes flock here from all parts of the Republic, coming by train and every other sort of conveyance and no conveyance. Some walk hundreds of miles. She is the Patron Saint of Mexico and it was seriously proposed a few years ago that she be made the Patron Saint of all North America.

Why have I dwelt at such length on the Virgin of Guadalupe? The answer is that I am writing an article on the Religion of Mexico and that religion, from its devotional side, is a form of idolatry known as Mariolatry and the worship of the Virgin of Guadalupe is its center and core. There are variations in other parts. There are saints many and local superstitions without number, but the spirit and practices are the same. Images always so prominent that one cannot see how the common people can be other than idolaters. How can it be otherwise, since no provision is made in the churches for the spiritual instruction of the people. The masses and prayers are said in

(Continued on Page 15.)

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Are all very prevalent just now, and are positive proof that the blood is wanting in the power to defend the body against contagious and infectious diseases. They show conclusively that the blood needs thorough cleansing, enriching and vitalizing.

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THE RELIGION OF MEXICO.
(Continued from Page 14.)

Latin, a tongue not understood by the people, and there is practically no preaching. One afternoon about five o'clock as we were going through the Cathedral in Mexico City, the largest and grandest cathedral in America, we heard a priest, concealed in the elevated choir loft near the center of the vast building, chanting a mass. Standing in front was a lone woman worshipper as audience. The tones in good volume and quality rolled forth into the empty recesses of the immense building. The only response that could come to such a service was the one we heard reverberating through the widely sweeping arches,—an echo! Such is the religion of Mexico. Down through the corridors of ignorance, superstition, images, ceremonies, forms, the most that can be heard of real Christianity is an echo and a faint one at that.

When we were in the Chapel on the hill of Guadalupe, we fell into conversation with a fine-looking Indian man, who held a long candle in his hand which he was going to place before the altar. We asked him why he did it. He replied, "It is the custom." Alas, how true! Image worship can be little more than form.

What shall we say of the practical effects of this religion in Mexico? That there are some who have seen beyond its shadows the true light, one has no doubt. That the Roman Catholic Church has done extensive deeds of charity, no one wishes to deny. But these good results are not the outstanding features of Mexican religious life.

The Roman Catholic Church has exercised the profoundest influence in the political and social life of Mexico. During the Spanish domination, the prelates of the Church had things almost completely in their hands. They controlled the Governmental policies. They enriched and entrenched the Church. The Church owned one-third of all the property in Mexico at the close of the Spanish period. The priests held special privileges. They could not be tried, for instance, by civil court. They held these privileges as late as 1857, when the Constitution was finally amended. It is needless to say that they fought bitterly all reforms.

That amended Constitution, which gave religious freedom and the reform laws accompanying it, deprived them of their vast estates and drove out of the country the Orders of priests and nuns. In all of the cities of Mexico can be seen now great buildings formerly used as nunneries and monasteries which, since confiscation by the Government, are being permitted to fall into decay. These confiscated properties are so extensive that it has not been possible even in a half-century, to convert them to other and beneficial uses. Their tottering walls are a mute and impressive symbol of the passing of a system which has left behind it decay.

Do not get the impression that because the Orders in the Church have been driven out and their estates confiscated they are inactive and without power. The Roman Catho-

lic Church is a political power in Mexico today that must be definitely reckoned with. It is ceaseless in its efforts to recover its political influence. To the political activity of the Roman Catholic Church must be attributed many of the embarrassing work in Mexico. Because the Mexican people feel compelled to resist the oppression of the Roman Catholic church they have written into their constitution restrictions which were intended to curb the Roman Catholics, but, in effect, must be in their application embarrassing to all.

The Prelates and their political sympathizers are just as intolerant today as ever. They go as far as they can in persecution. If they were permitted they would bring back the banished Orders, Inquisition and all. Last January there appeared in Chihuahua a leaflet issued by the local Prelate in which was a prayer addressed to "The Holy Heart of Jesus" and "The Holy Mother of Jesus," against the vigorous propaganda of the Protestants. This prayer was to be prayed daily. There was also in this leaflet a vow which proposed that the faithful would have nothing to do with the Protestants and would not buy anything from them. Such is the spirit now under the restraints of the laws enacted to curb the intolerance of the Roman Catholic Church. It is the same as it was in its days of inquisitorial power.

One of the greatest failures of the Roman Catholic Church in Mexico is found in the fact that at the end of the Spanish period in 1821, 90% of the people could not read. This, in face of the fact that the Roman Catholic Church, laden with one-third of the wealth of the Republic, had charge of the education of the people. It seemed to think that it could triumph better through ignorance than enlightenment. Ignorance is indeed the best food for superstition. It is the same old story,—religious oppression can thrive only on ignorance and superstition. The union of Church and State is an unholy one, because it breeds intolerance, bigotry and ignorance.

Mexico needs deliverance from a religion that fortifies its position through political intrigue, that maintains its hold upon the common people by keeping them in ignorance and that attempts to cultivate the devotional life of its followers through belief in gross superstitions and the adoration of garish images. Mexico is a most impressive example of the essential need of a full and free Gospel in a free State.

DAILY OBSERVATIONS
Stout Memorial Hospital

Wuchow, South China.

February 20th, 1921.

The woman who came into the hospital from a brothel in the Fu River, and for so long refused to even listen to the Gospel message is much better this morning. While making the rounds this morning, as I came to her bed and talked to her about Jesus, she smiled and said, "I have heard, now I believe." Her face showed a new light today. We have been praying for her for several weeks. Thank God He does hear and answer prayer.

That poor little mother whose baby

was born in the Hospital has been so sad since the heathen mother-in-law took the child away from the bed and carried him away never to bring him back. This little mother found that her family (into which she has been sold as a wife) have moved away and she does not even know where they have gone. How sad she has been during the weeks here. We have tried to comfort her, and have told her about Jesus. She has heard and believes. Her testimony when we were talking to her was beautiful. She understands the plan of salvation and is trusting in Jesus. How happy we are that even in her sorrow she has found comfort in Him. Word comes today that the family have sent for her to come home.

Oh, that big soldier who came in with a bullet wound in his cheek. (We removed the bullet from back of his ear.) How he has suffered during the past few weeks. I was particularly drawn to this fellow because he has the same Chinese name that I have been given—this making us brothers. He was so patient during the painful days. He is well now, is a fine looking fellow, intelligent, clean and sensible. We have prayed for him, and he has heard the Message—and he believes it. The Hospital preacher has talked to him and tried to instruct him in the Way. Thank God, this fellow knows Him now.

That woman who has been in the ward so long with the infected glands (tubercular) gave such a wonderful testimony this morning, and seemed so bright and happy. She had never heard of Jesus until she came into the Hospital. Praise His name, He has power to save.

We send home cured this morning the boy who came from a Christian home with double infection of malaria. The Heathen Chinese neighbors told his mother not to bring him here to the Christian hospital. They laughed at her, said her God was no good, and begged her to come back to the heathen gods. She was true to her God. The boy goes back well after the Chinese thought him incurable,—a living testimony to the power of prayer and faith. Praise His name.

How happy we are that the woman who was operated on for a large tumor and was so near death is able to go home with the message of salvation ringing in her heart and on her lips.

We also rejoice that we are able this week to set aside from the gifts and net earnings of the Hospital during the past three months the sum of \$1,000 for evangelistic work outside of the Hospital.

GEORGE W. LEAVELL, M.D.

Two Don'ts.

Don't be discouraged if your union is not A-1, but
Don't be satisfied until it is.

TETTERINE

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60c at your druggist's or from
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TO THE BAPTISTS OF MISSISSIPPI

Some man has said the Lord must have loved the "poor people" as he made so many of them. It seems to me the same may be said of the Baptists so I am placing my ad in the Baptist Record. I have opened a real cafeteria in Jackson where the thousands of people who visit their capital city may get the best eating at the smallest cost. Our place is easily found. Look for the sign of the "Holstein Cow." Every helper is anxious to please. Everybody meets you with a smile.

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Be the representative of one of the South's leading manufacturers of beautiful monuments. Just to show our handsomely illustrated catalogs of magnificent designs in Georgia Marble or Elberton Blue Granite and quote our money saving prices will help you make many easy sales to people in your section in your spare time.

A South Carolina farmer, in his spare time, made \$2000 during 1920. A Florida truck grower made \$2200. An Arkansas nurseryman made \$1750. Many others with no experience, using only spare time, did equally as well and so can YOU.

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THE AMERICAN ROSE.

(Continued from page twelve)

dered overseas. In fancy, Rose could see him in a lonely grave out on Flanders' field, marked with a simple white cross; and, covered with bright-hued poppies. One thought was a consolation to her. If he should die, he would be dying for the noblest cause for which man ever fought—Honor. She could not sleep without troubled dreams, haunting her. How her tender heart ached as she thought of all that the cowardly Huns were making humanity suffer.

Gerald wrote frequently. His letters always contained vivid pictures of the people around him; and, of his loneliness. One day, after reading a letter from him, she had a sudden inspiration—she would become a Red Cross nurse. She would do something to help her country, and, at the same time forget her loneliness.

Her father was glad to see her make such a noble resolve. Although grieved to part with her, he bravely brushed back the tears and bade her God speed.

After spending a few months at Camp Pike, ministering to the needs of America's khaki-clad lads, she sailed for France. It was out on Flanders' field, where the lilies grew, that she first realized the cruelty of war. It was worse than anything she had ever imagined in her wildest dreams. She tramped over the battlefield from early dawn until long after the blazing sun had passed beyond the horizon, ministering to the dead and dying. She bent over the poor mangled forms and held water to their parched lips, until it seemed that she would die of faintness.

One day, after a battle that was especially disastrous for the Allies, she was wending her way laboriously through the mass of wounded humanity, placing bandages upon the wounds of those who seemed to be suffering the most. Suddenly she stumbled over a dead man and fell. Upon rising, she noticed a tall youth lying limply before her, his head pillowed upon a crimson poppy bed. There was something strikingly familiar about him. Going nearer, she recognized Gerald West. With a scream, she bent down over him and pushed his chestnut curls back from his pale brow. "Oh, my God, is he dead?" she exclaimed in tones of deepest anguish.

As she knelt beside him, trying to determine whether or not he had breathed his last, he prayed a fervent prayer that Right would soon triumph over Might.

At this moment, Gerald slightly moved his head. Gazing heavenward, Rose said, "God, how I thank thee that my lover still lives." With the assistance of a stretcher bearer, she carried him to the nearest hospital. After all that was possible had been done for him, she knelt beside his cot and pathetically implored him to speak to her—to speak just one word.

For a week, he hovered on the brink of Eternity. Then, one afternoon, just as the sun was setting, in all of its glory, he opened his dreamy brown eyes and whispered something inaudible about his American Rose.

The physician, after a grave consultation, said that there was a possi-

bility that he would live. His shattered arm was beginning to heal. On the tenth day of his illness, he regained consciousness. Rose was sitting anxiously beside his cot. When he recognized her, he sprang up, leaned upon his elbow, peered long and intently into her fair face; and shrieked, "My God, have I become demented? You are exactly like Rose. Still, I can't believe that you are my Rose. She is back in her own home, in the tranquil foothills of Kentucky, where cannon shells have never pierced the calm air." Gazing at her still more intently, he began to sing, "My Old Kentucky Home," softly. Rose felt that she would die if affairs remained in this state a moment longer. Throwing herself upon her knees, she began to talk in soothing tones, telling him how she had become a Red Cross nurse, in order that she might come to him.

At last, all doubts, as to whom she really was, seemed to be removed from his mind. He lay there and viewed her with a satisfied air, confident that she was his American Rose. Her presence seemed to cause him to recover rapidly. He was soon able to stroll about in the parks.

Two months afterwards, he had recovered sufficiently to return to the firing line. As his sweetheart kissed him good-bye, she had a premonition that they were to be separated for a long time—possibly forever.

A few days after Gerald returned to his regiment, Rose was ordered home, on account of ill health. She had always been frail; the strain of wartime activities was too much for her.

She sailed for America with a heavy heart, feeling that she would be willing to give every drop of her life's blood in order to remain—even for one more day—with the brave army that so proudly bore the Star Spangled Banner. When the ship came steaming into the harbor at New York, the first sight that greeted her eye, was the Goddess of Liberty, which seemed to be looking down upon her as if it would protect her from all harm.

After remaining in New York for a few days, she returned to her aged father, who had been eagerly awaiting her arrival.

She gladly did all in her power to brighten the declining days of the parent who had been both a father and mother to her. Regardless of her grief over her blighted career, she played and sang for him, determined that he should not know of her sorrows.

Two months passed; and, she did not receive a line from Gerald. She knew that he was living; the papers told of his having been decorated for bravery. Her heart swelled with pride as she thought of our hero's brave deeds. She could not understand his silence. He had always been so prompt to write before.

One afternoon, she called upon Mrs. West. In reply to inquiries, she said, "Yes, I hear from Gerald often. I am surprised that you do not. He mentions you in every letter to me."

Thinking that possibly her letters had been lost in the mail, Rose decided to write once more. A reply came to this; but, not in Gerald's hand-writing. The envelope, containing the missive was addressed in a delicate feminine

hand-writing. When she opened it, she became so dizzy that she had to hold to one of the massive marble columns, for which their home was noted, to keep from falling. The letter was as follows:

Dear Miss Gary:

At the request of Gerald, I am writing to you to request you to discontinue burdening him with your communications.

We are to celebrate our marriage on Easter morning, at Mentone.

Very truly,

YVONNE LOUBERT.

It seemed to Rose that she would never recover from the cruel shock. She immediately lost faith in mankind.

Now, that her rosy dreams of a happy life with Gerald were blighted, she began to consider what she could do, in order to forget her sorrow and at the same time to make the world better for having lived in it.

Finally, her thoughts turned to religion; and, she decided to become a missionary. After the necessary preparation, she sailed for China. She found the needs of the people there, so great, that it was with reluctance that she rested a moment day or night. She never tired of telling them the story of Jesus.

One day, one of the natives came to her room and told her that a French woman, who did not know God, was dying. Our angel of mercy hastily donned her hat and went to call upon this sinner. When she entered the room, she could not refrain from staring at her. She said to herself, "She is the most beautiful creature that I ever saw."

When this beautiful woman perceived Rose standing in the doorway, she assumed the attitude of a hunted animal. In a cowering tone, she said, "Are you Rose Gary—from Kentucky? I thought you were; that is why I sent for you."

"Yes, I am Rose Gary, from Kentucky," was the reply.

The French woman reached out and caught her hand imploringly, then said, with a pathetic wail, "I am Yvonne Loubert. I am going to ask you to forgive the greatest wrong that one woman ever did to another. I have caused you to suffer bitterly for the past two years. I led you to believe that I had robbed you of your lover."

Rose turned pale as death. She wondered what she would hear next. It seemed that Yvonne was about to cease talking.

"Pray continue your narrative," Rose said.

"There is very little more to tell," was the reply. "It's simply this, I loved Gerald West. He loved no one but you. I tried to win him, without success. For revenge, I managed to steal all of the letters that he mailed to you. Then I wrote you that cruel epistle, thinking to separate you forever. He is now back in America; and, has become a famous lecturer. I realize that I am dying; and, I cannot die in peace, without your forgiveness. I led you to believe that I did not know God, in order to get you to come here. But, I know God; and, I know the awful punishment that awaits me. Please pray for me."

Rose knelt and prayed for this woman, who had caused her so much suffering, as she never prayed for any

one before. A few moments later, she summoned a few natives to assist her with the beautiful sinner, who was now cold in death.

When Yvonne Loubert's funeral was held, Rose was the only mourner. She mourned because this girl, who might have been such a useful worker in the Vineyard of the Lord, had spent her life in sin. It was then that she grasped the significance of the words, "It Might Have Been."

A few months later, Rose became seriously ill; and, was ordered home. When she reached America, she recovered rapidly. One evening, after conversing of bygone days, with her father, she decided to visit the newly made grave of Mrs. West. As she knelt beside it, to place a wreath of lilies and wisterias upon it, she could hear the whip-poor-will, in the distance. Their songs reminded her of her girlhood, when she and Gerald used to stroll about over the meadows, arm in arm.

Suddenly, the moon passed from under the cloud, which had obscured it, and Rose saw a tall man standing on the opposite side of the grave. Her first impulse was to run. However, a familiar masculine voice said, "Your father told me that I would find you here."

At that moment, Rose ran into the strong arms of Gerald West; and nestled her golden head upon his broad shoulder.

The Lord had watched between our hero and his American Rose, when they were absent one from the other; and, brought them together, at last.

BATON ROUGE, LA.

I have just had the pleasure of assisting Dr. W. A. McComb in a meeting at the First Baptist Church.

Baton Rouge is a growing city, about 25,000 population. The State Capital, State University, Blind Institute, also Deaf and Dumb Institute are located there. They purpose to build in connection with the university the largest and best equipped Industrial College in America. The largest enterprise in or near the city is the Standard Oil plant. They employ more than 2,000 men.

I am sure you will be interested to know about our Baptist cause. Four years ago when Bro. McComb accepted the pastorate, they only had one church and they were worshipping in a tabernacle. Now the First Church has a plant worth \$1,000,000. Every phase of the work is growing in a wonderful way.

Istrouma Heights is a full time, self-sustaining church. They have splendid property worth \$15,000, near the Standard Oil Plant. Bro. Harvey McCool is the pastor. He is doing a fine work. Immanuel is also a full time, self-sustaining church. They expect to build a modern house real soon in a growing residence section. The outlook is very bright. Bro. Jones is the efficient pastor.

Mrs. McComb, and the daughters, Misses Catherine and Agnes have had a splendid part in the development of the Baptist work.

Let all the Mississippi friends pray for Bro. McComb and his splendid family as we rejoice over their successes.

Sincerely,
T. L. HOLCOMB.